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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, FEBRUARY 17, 1838. NO. 862.---VOL. XVII.—NO. 7.

RELIGIOUS MISCELLANY.

For the Register and Observer.

LEAVES FROM THE BROOK. No. 3.

That was an excellent story in your Register a few weeks since about the little girl who was deformed.—It suggested a few thoughts on the same subject, which I wrote down for my younger friends in my Sabbath School class.—If you think they will do any good you may print them.——When I was a boy I used to wonder why the village maidens so often gathered the leaves of the beautiful sweet-briar—they told me they were to scatter among their kerchiefs that they might have a pleasant perfume.—If the 'leaf' I have gathered for your young readers shall shed one sweet breath of kindness, pity and love over a single heart, it will not have been plucked in vain.

'So breathes a good deed through a naughty world.'

My lesson to-day is on *Deformities*. I have spoken to you on this subject as it relates to the person—I have told of the bitter feeling of loneliness and desolation, of utter hopelessness and misery which that child endures on whose ears falls the voice of the scorner, the word of unkindness or reproach; how it falls on the heart, that unkind word, as the desert wind on the wearied traveller, withering his soul's energies and bowing him down to the earth in grief and agony.

Many a long year has rolled over me, and the sweet and gentle voice of childhood has been almost lost in the busy din of manhood, and the loved tones of that blessed hour's companions, have swelled the glad song of the angels; but amid all of earth's cares and trials, there falls now and then on my memory the pleasant accents of that little fellow, who sat at his open window and looked out on the pastimes in which he could never partake; his silvery voice is often with me in my unworldly hours, and his kind and grateful expressions as I stood by him and talked to him or joined in his quiet amusements, come to me as pleasantly and as soothingly as the rose tint of a summer's setting sun. It was not, simply that his plays were made more amusing and attractive by my companionship, that he loved me and desired that I might stand by his side whenever my leisure would permit—it was not, that I could enjoy his still pastime more keenly than that of my rude and noisy playfellows beneath the bright blue sky, and amid the trees and the flowers which spread all around me; but I saw that my presence made him happy, and cheered his heart onward in its unsympathized journey to that better land to which he was fast hastening—it was, that when the rude jeer or the thoughtless laugh of careless and unfeeling boyhood made his heart writhe beneath the bitter reality that he was a *deformed*, misshapen boy,—that God had set a priceless, sinless gem in so unseemly, so hideous a casket—it was that he could lay his hectic cheek on my shoulder, and feel, while the scalding tear trickled fast through his delicate fingers, that there was one who loved him and felt for him in his desolation—it was, that in his weariness and sorrow he could sink to sleep with his arms clasped around me, as confidingly as an infant's—it was, that my amusing books were read by the side of his chair, and often called up a smile on his sweetly melancholy face, which seemed almost too heavenly to be long for earth. And when my sports were laid aside, and my books were shut, lest they might disturb his death-bed repose, and the ruddy cheek of health was laid to his hot feverish face, it was then I felt *how* that gentle being, with even more than feminine fondness, cherished the remembrance of our mutual love. And when his spirit went home to the Father, and his chastened and purified heart breathed out its 'Come, Lord Jesus,' I felt there was a place left vacant in my heart which years and cares of the world could not fill. If there be in the unworldly recesses of the heart one place more sacred than another, gentle George Hazen, it is where thy love has purified and chastened it!

A simple record is it, my dear children, and the lesson which I wrote from his lips, was, never, by word, act or thought, to scorn and jeer the deformed; for God, our God and *his* God, our Father and *his* Father, made us thus to differ, and when we stand at his bar that word, act, or deed, *must* be accounted for. Take heed lest ye offend one of them,—it were better for you that a millstone were hanged about your neck, and ye were drowned in the depths of the sea.

Oh, how terrible is it to be deformed, how dreadful is it that as we walk out on God's blessed earth, the finger of scorn is pointed at us, or the unfeeling voice comes to our ear from a heartless, sinful fellow mortal! Oh, yes, it makes me shudder as I read the details of such unhappy beings, and my heart feels for them in their desolation. But there is something more awful more terrible even than this—there is something which chills the blood and makes the heart shudder as we think of it—It is that being whom God has made and placed in this world for joy or sorrow, as he may choose, but who has debased his nature, forgotten the thousand blessings which lie all around his path, the soul which must live when all earth has passed away, either in happiness or in misery, the heaven he should hope for, the hell he should fear, and sinks himself in degradation and sin. My young friends, I would have you cherish and cheer the deformed frame, the house the soul lives in, and try to make its path through life more pleasant and flowery; but from the deformed *spirit*, the soul that lives in that house, shrink as you would from the serpent amid the flowery field, as you would from the blasting pestilence. Or if need be that you must meet it, walk amid its desolation and ruin as the gentle, refreshing breeze over the place of the plague, and guard lest your heart be touched by its withering breath. It was a childish notion, I grant, but one from which we may all learn a lesson, that which placed around our necks, the piece of the Camphor tree, or other powerful substance, as a charm or guard against a raging disease. Let the blessed prayer of our Lord be to us a *charm* around our hearts, to defend it amid danger and trial. Let the blessed voice which stilled the waters of Galilee around the tossed bark of his troubled friends be with us and speak peace to our souls amid the bitter strife of sin.

'In soothing accents Jesus,
Lo, it is I, be not afraid!'——

Yet another record is there of deformity—there is that mind which has been darkened from birth, or by sin, or by sorrow, or by disease, that helm without a pilot, that vessel without a rudder on the dark waters of life!—That gentle smile which has so often cheered me in my homeward walk, from one whom I knew not, that sad sweet smile, I think of it with sorrow; for little did I imagine that the mind it came from was dark and desolate. I well recollect that face with its mingling of earnestness and joy, sorrow and pleasure, and I often find myself asking the reason why her sun was darkened ere it was risen—I often wish God would take her to his own home, for she is notfitted to live here in this cold world. Blessed be God! for the light which shines out from that blessed world, for the assurance that all that is dark shall then be unveiled—that sweet girl whose mind is dark while here on earth, shall there be, as she ought, a blessed angel, without sorrow or care to darken her long day.

Still another record of deformity, and I leave the painful subject.

The beams of the Sunday morning sun seemed to shine down more pleasantly on hill, river and valley, as I pursued my belated journey to a town where I intended to pass that day. The time for the bell to ring out its Sabbath call was over—I had just passed a little cottage out of which came the morning devotion of an assembled household, led by a silvery haired old man, and mingled with the sweet voice of the young child, which seemed going up to heaven as purely and as beautifully as the mist which was lifting itself so gently from the outspread landscape; as I gained the top of a hill, I threw my reins loosely on the horse's back, and while he stopped for a moment to breathe, I looked outward and upward on God's beautiful earth and sky in its Sabbath stillness, and as the thought that you were then assembled in this place of our Sabbath gathering came to my mind, the beautiful words of our favorite hymn sprang to my lips, 'Oh 'tis God, how good he is.' But amid that holy quiet and beauty, while I was looking upon its mingled loveliness, another sound came to my ear—it was that of a voice in loud and fearful denunciation and profane malediction, and it rung out on the beautiful scene in unearthly and harsh discord. As I passed by the next cottage I found the sound proceeded from a woman, whose tall gaunt form was half stretched out of the window—her wild and tangled hair hanging around her head and neck, and her squalid dress, her pale and hollow countenance and sunken eye told a tale of misery and woe. I knew as soon as I saw her she had no mind—that she was a maniac; and her bitter words, her fierce malediction, her ravings of sin and error arose from the wreck of that which God had planted in her bosom as a guide and counsellor. It was with a thrill of horror my eyes fell on this deformed creature, and I felt how deeper, more bitter than all the poor body's deformity, is that which touches the living, God-sent spirit! How much rather would I be as deformed as the most hideous object in creation, than have my mind destroyed by sin and guilt. I drove faster till I lost the wild echo of that voice, and I felt my heart grow lighter as it died away in the distance. It was a tale of sin, sorrow and misery which the stranger told me whom I met and enquired the cause of these unearthly sounds; sin had been there in her most loathsome form and blotted out even the semblance of woman from her; and drunkenness, that fiend, that fell destroyer of innocence and purity—till her mind had sunk beneath its accursed load, and left her a miserable maniac, deforming the face of the fair earth, and a warning to all who came within her sphere.

How pleasantly fell that clear Sabbath bell from a distant town on my ear, as I hastened from this scene. And as I went up to that lowly temple with them that kept holy time, my heart thanked God that amid all the deformities of sin and sorrow there was one place to which the heart could turn, one being who would one day clothe all the good and pure hearted in bright robes of light and love. HOWARD.

FOR THE REGISTER AND OBSERVER.

WHY ARE YOU NOT A SUNDAY SCHOOL TEACHER?

A person is asked to take a class in a Sunday school, and refuses to comply with the request for reason of his unfitness. Does he act rightly, is a question which at once arises in our minds and which we should be glad to have settled, if possible. The individual of course believes himself right. He says, if I am unworthy, my influence will be bad, if not on the children, at least on those who are acquainted with me. I shall only bring discredit on the institution, and hinder its success. 'Why are you unworthy of engaging in the office of religious instruction? Have you any notorious vices?' No; I believe I have a very fair reputation. 'Do you attend church constantly?' Yes; I never neglect that duty. 'Well then what is your particular and special objection to joining in the good work?' I am not serious enough. I am fond of society, and of course in mingling much with persons of different characters and tastes, and of different views, I am obliged to accommodate myself to them. I join in their amusements, which although harmless in themselves are promotive of a gay, trifling state of mind, which seems entirely at variance with the habitual serenity and seriousness which should characterise a Sunday school teacher. My conscience would accuse me of acting a hypocritical part in assuming before the children entrusted to me, an appearance of solemnity, so unlike my frequent levity. 'I rejoice that you estimate the teacher's office so highly, and I respect your scruples. But let us converse about this matter, and endeavor to come to some useful conclusion. You object to engaging in the work of Sabbath instruction on account of the inconsistency of your common pursuits and amusements with the state of mind and heart becoming the teacher. Let me ask you in kindness if you ever pray?' Oh yes; I wish not to live without God, alone in the world, and I frequently offer him my earnest petitions for his guidance and blessing. 'Do you feel while engaged in prayer that you are insulting God with solemn mockery?' My friend, you cannot think so poorly, so meanly of me. No; I feel that I am addressing in sincerity my merciful Father. 'Are you not at times fearful that your social pleasures are inconsistent with your devotional feelings?' No; I cannot think that in my intercourse with society I am acting a sinful, though I confess it may often be a trifling, part. 'Then you think your life is not displeasing to your Heavenly Father?' I am conscious of many faults and errors, but in truth I do not feel that I am a very wicked or wholly unprofitable servant. 'Do your companions know of your private devotions?' Some of them do. 'Do they accuse you of hypocrisy?' Never. 'Well then if you regularly attend public worship, and offer your daily tribute of praise and prayer, do you not think yourself worthy of being enrolled in the band of Sunday school teachers?' I am afraid my example would be injurious; not that I lead a wicked life; but still I fear that children would not understand my feelings. They would see that many of those with whom I associate were not at all serious, and of course would think me while with them to be like them. 'My friend, allow me to ask you further, if you are not afraid of the jests and ridicule of some of your companions?' Well you give me little credit for firmness of character; however I am afraid a careful and thorough examination of my motives would show the reasonableness of your question. 'Well think of it my friend, and ascertain exactly whether it is your regard for the welfare of the children, or your own selfishness, which is your ruling motive. And if you find that you are sacrificing opportunities for benefitting yourself and others, from fear of the laugh of a heedless companion, I entreat you to pause and ask yourself, if you stand approved before your conscience and your God. If you find on the contrary that it is from a sincere regard to the welfare of your future pupils that you hesitate to engage in the work, let me suggest to you the duty of giving up the intercourse, which deprives you of opportunities of saving souls. If you still feel that you do nothing unworthy of a Christian in your social communion, then also come and engage in the work. That which is pure in the sight of God cannot be impure to men. Think further how entirely destitute the world would be of teachers, did all wait for perfect goodness. No great reform could be carried on in the world, were the sinless the only reformers. I would not however lessen your sense of the solemn importance of the work in which I wish you to engage. If unfaithful you will have much to answer for; if a soul is ruined through your negligence, your memory will be to you a stern accuser. If faithful, how glorious may be your reward; many souls may rise to pronounce you blessed and to be your crown of rejoicing. And remember that by refusing to join in the service of the Lord, you do not shake off your responsibility. You are placed here to act, to do good, to enter your Redeemer's kingdom. Then awake, and do immediately what your hand findeth to do, and you may escape the doom of the unprofitable.' Such we may imagine to have been the conversation between a faithful teacher and a hesitating Christian. Many such teachers and many such Christians are there. H. H. J.

LUTHER'S CELEBRATED PRAYER.

The following remarkable prayer of this great Reformer, on the eve of being taken before the Diet of Worms, we have extracted from a Translation of the 'History of the Reformation in the 16 century, by J. H. Merle of Aubigne, which is in process of publication in numbers, in the N. Y. Observer.

But Luther sought his strength elsewhere than in men. 'He, who, when attacked by the enemy, holds up the shield of faith,' said he one day, 'is like Perseus holding the head of the Gorgon. Whoever looked upon it died. So we should present the Son of God to the wiles of the devil.' He had, on this morning of the 17th April, moments of trouble, when the face of God was hid from him. His faith fails; his enemies multiply before him; his soul is like a ship tost by the most violent tempest, which quivers, plunges from the height into the abyss, and then mounts up again to heaven. In this hour of bitter grief, when he drank the cup of Christ, and which was to him like the garden of Gethsemane, he cast himself with his face to the ground, and uttered these broken cries, which can only be understood by imagining to ourselves the anguish which extorted them: 'God Almighty! Eternal God! how terrible is the world! how it opens its mouth to swallow me up! and how small is my confidence in thee! The flesh is weak and Satan is powerful!*** If my hope is in the mighty of this world it is all over with me. . . . The die is cast, sentence is pronounced! O God! O God! O Thou my God! sustain me against all the wisdom of the world! Do it; thou must do it,—thou alone—for it is not my work but thine. I have nothing to do, I have nothing to contend for, myself, with these great lords of earth! I desire to pass happy and quiet days. But the cause is thine, and it is just and eternal! O Lord! be thou my aid! Faithful, unchangeable God, I rely not on any man; for it is vain! All in man is fluctuating and uncertain. O God! O God! hearest thou not? My God! art thou dead? No, thou canst not die! Thou only hidest thyself. Thou hast chosen me for this work. I know it! Then, act, O God! keep by my side, for the sake of thy well-beloved Son Jesus Christ, who is my defence, my shield, and my fortress.'

After a moment's silence and struggle, he proceeded thus: 'Lord, where hidest thou? O my God! where art thou? Come! Come! I am ready! I am ready to lay down my life for thy truth, patient as a lamb. For the cause is just, and it is thine! I will not separate myself from thee, now nor in all eternity! And should the world be filled with devils, should my body, which is the work of thy hands, bite the dust, be stretched on the wheel, broken to pieces, reduced to powder, my soul will be with thee! Yes, I have the guaranty of thy Word. My soul belongs to thee! it shall dwell eternally with thee. Amen! O God help me. Amen!'

This prayer explains Luther's motives in the Reformation. History here lifts the veil of the sanctuary, and shows us the hiding place, whence force and courage were imparted to this weak and feeble man, who was God's instrument to break the fetters of mind and begin new times. Luther and the Reformation are here taken by surprise. We discover their hidden retreats. We see the source of their power. These words of a soul offering itself a sacrifice to the cause of truth, were found in a collection of papers relative to the appearance of Luther at Worms, under number XVI. among safe-conducts and other papers of the kind. Some friend doubtless overheard him and preserved it for us. It is, in our opinion, one of the finest documents of history.

SUPERSTITION.—I would sooner vegetate in the thick, heavy gloom of superstition, than in the subtle, rarified atmosphere of atheism, in which the palpitating breast catches in vain for air, and dies of suffocation.

FOR THE REGISTER AND OBSERVER.

RELIGIOUS SENTIMENTS OF EARLY YEARS.

Mr Editor,—I lately read, in your paper, an article taken from the Western Messenger, entitled, '*Every Child a Unitarian.*' It contains views which, I believe, prove true with the great majority of children. Their early impressions, unaided by human authority, are much more likely to be in favor of the simple unity of the Deity, than of three Gods in one. The light of nature points out the former doctrine, but not the latter. 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.'*

Let us suppose a child to have arrived at years of understanding, and to have received no other doctrinal instruction than what he has learned from the Bible. In the Old Testament, he reads with interest, the account of the Creation, the deluge, the confusion of languages, the history of Joseph and his brethren, Pharaoh's persecution of the Israelites and his destruction, and numerous other historical accounts in which the name of Jehovah is mentioned; but he finds no recognition of the Trinity. On the other hand, he reads, 'Hear, O Israel, the Lord thy God is ONE LORD.'† He also reads Moses's song, the ten commandments, Solomon's prayer at the dedication of the temple, and the numerous prayers of David; but he finds no expression that would suggest even the idea of 'three Gods in one, equal in power and glory.' In all the forms of devotion recorded in the Old Testament, he perceives that God is addressed as one being or person, with out any allusion to a three-fold nature. In the writings of the Prophets he finds that God is spoken of as one being: 'I am the Lord, and there is none else; there is no God beside me.'‡ 'And the Lord shall be King over all the earth: in that day shall there be ONE LORD, and his *name one.*'§ 'Have we not all *one Father?* hath not ONE GOD created us?'‖ The child uninstructed in doctrinal sentiments, meets with nothing in the writings of Moses, David, Solomon, and the Prophets, or in any part of the Old Testament, that conveys to his mind any doctrine inconsistent with the simple Unity of God.

Does he find any different doctrine taught in the New Testament? I think not. He reads the history of Jesus Christ; his instructions, labors, sufferings, and death, and naturally comes to the conclusion that he was the Son of God, and not God himself. He would not want any greater evidence of this fact than the voice from heaven, at the baptism of Christ, saying, 'This is my beloved Son.' From the Evangelical History he learns that Christ was in the habit of praying to his Father in heaven, and that he has taught us also to pray to the same good Being. He reads the words of the Savior, 'I can of *mine own self* do nothing.' 'The Father that dwelleth in me, *he doeth* the works.' The word which ye hear is not *mine*, but *his* that sent me.' 'To sit on my right hand, and on my left, is not *mine* to *give*.' 'Of that day and that hour, knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father.' 'I have finished the work which *thou gavest me to do.*' I ascend unto *my* Father, and *your* Father; and to *my* God and *your* God.' When the child reads such language and ten times more of a similar import which might be quoted, does he see any trace of the doctrine of the Trinity? Would he infer from this language, or from any other language of our Savior, that he was the Supreme God, entire, or any part of him? No such unreasonable doctrine would naturally come into his mind. He learns that Jesus Christ was put to death by wicked men. But does the account give him to understand, that *Jehovah himself* was crucified by his sinful children?

In reading the Epistles, he finds the same great truths confirmed, which are recorded in the Gospels. He reads, that 'There is none other God, but ONE.' To us there is but ONE GOD, the Father, of whom are all things, and we in him; and *one* Lord Jesus Christ, by whom are all things, and we by him.' 'There is ONE GOD, and ONE MEDIATOR between God and men.' 'One God and Father of all, who is *above* all, and through all, and in you all.'

Remembering that Christ foretold where, and to what Being, he was going when he left this world, he finds in consistency with this prophecy, several passages** in which the Savior is spoken of as sitting at the right hand of God in heaven. The doctrine which he naturally receives from such language, is, that God and Christ are two distinct beings. He perceives no mysterious union between the Father and the Son, making them one God; nor any shadow of such a doctrine as the two natures of Christ.

If he reads his Bible faithfully, he will also find the passages which Trinitarians quote in support of the views of the Deity. But there is no reason to believe, that a child with a mind free from prejudice, and uninstructed in human creeds, would derive the doctrine of the Trinity from a few obscure passages of Scripture, and set aside the Scriptural language now quoted, and the general tenor of the Bible, which teach that there is but one God without any reference to persons, offices, or distinctions.

I will state, Mr Editor, what were my early views of this subject. I never thought that our Savior was the Supreme God. In reading the New Testament, from a child, in the family before prayers, in the morning, and at school, the doctrine of the Trinity never entered my mind. Before I ever heard of the word, *Unitarian*, or *Trinitarian*, I always believed that God and Christ were two distinct beings; and that God was, without any exception, greater than he. And I find that I am not alone in this early belief. Many other Unitarians with whom I have conversed on the subject, have informed me that the same was their first view of God and Christ. And I believe, that if the human mind were not, in the early stage of its existence, imbued with Calvinism through the instrumentality of erroneous teaching, the great majority of children, living under the light of the Gospel, would grow up to be Unitarian Christians. G. L.

* Rom. I. 20. † Deut. VI. 4. ‡ Isa. xlv. 5.
§ Zech. xiv. 9. ‖ Mal. II. 20.
** Eph. I. 20: Col. III. 1; Heb. I. 3, viii. 1.

A STEAMBOAT OF THE RIGHT STAMP.

A few days ago I met with a young man who had lately been employed on the steamboat *Herald*, running from St. Louis, on the Illinois river. He stated, that he had been on the boat several months, and that the captain was a pious man, and had prayers on his boat morning and evening. No ardent spirits were drank on the boat, and no gambling nor swearing. The captain never leaves port on the Sabbath, but stops his boat if traveling and waits till after midnight. He stated that he had been on other boats, which were a scene of gambling, drinking, and profaneness. But the peace, order, and sobriety on this boat, had deeply convinced him of the value of religion. The boat was also in prosperous business. Now this I consider a good example. It speaks well for the West. There are some among us who regard the Sabbath. Their influence will tell on the minds of the community. Sabbath-breakers themselves feel it, and we may look forward to the day, when the devotion and silence of the Sabbath, will not be interrupted by the puffing of steamboats. And is there any excuse for owners and officers of steamboats who pursue their business on the Sabbath? And what shall we say of those Christians, whose seared or elastic consciences, will allow them to be engaged on boats as officers or travellers in breaking the Sabbath to get money? The above is a good example.

Extract from a discourse, delivered in the second Unitarian Church, Portland, Sunday, December 31, 1837, by Rev. Jason Whitman.

THE HARD TIMES.

I. And first,—*These hard times, have caused, and are causing much idleness amongst us.* Many of our most active men have become so embarrassed, as to be unable to proceed with their regular business. They are therefore thrown into comparative idleness. They may, indeed, employ themselves in efforts to close up their concerns in a prompt and honorable manner. But this is an unpleasant task, it does not call forth that life and activity, that zeal and energy, with which they have been accustomed to press forward. Their embarrassments have, in many cases, paralyzed their energy of spirit, and their bustling activity has given way to comparative idleness.

Then, there is a much larger class, who are directly and still more deeply affected by the state of the times. Where one active and enterprizing man of business falls beneath the pressure, several clerks and apprentices are thrown out of employment. And, in other cases, where men of business do sustain themselves, it is done by curtailing business, retrenching expenses and dismissing the employed. In this way a large number of young men, at the most interesting, the most important and the most dangerous period of life, are thrown out of their accustomed employment, and compelled, as they probably imagine, to spend their time in idly waiting for an opening in business, or for the return of better times; and contracting in the mean time, those habits which threaten to undermine their principles, destroy their characters and to subvert their hopes.

Still further, the different classes and occupations of society are bound most closely together. Embarrassments in one branch of business will, as an inevitable consequence, extend their influence to other branches. If the Merchant, for example, is embarrassed in his business, his ships must lie rotting at the wharves, and the seamen are dismissed. The timber lies rough hewn and neglected in the yard, or the hull is left half finished upon the stocks. Efforts to rear dwellings, stores or public buildings are checked. The bricks and the stones lie scattered in confusion around the selected site, the half finished cellar on the well prepared foundation.—and the mechanics of the various classes are left unemployed. And so it is, my friends, with all classes and all occupations. We are bound most closely together by the strong bonds of mutual dependance. Whatever is for the interest, the real and permanent interest of one pursuit, will, collaterally and incidentally at least, promote the best interests of all the various branches of industry. We have proof of the truth of this general remark, in the facts which are every day staring us in the face. The yielding up of our men of business to the pressure, is felt in its consequences, by all the various branches of industry amongst us, and vast numbers of every occupation are thrown into comparative idleness, by these hard times.

Here then we have ascertained one of the positive evil effects of the pressure of the times. It has caused and is causing much actual idleness. But you are well aware that a state of idleness, a state, in which a man has no regular and engrossing pursuit to occupy his thoughts and employ his time, is one of the most dangerous states in which any man can be placed. The question then will arise, in the mind of every well-wisher to the community, whether this idleness be an unavoidable consequence of the state of the times. If it be not an unavoidable consequence, it is important that we should know it,—that so we may in future avoid it. And if it be an unavoidable consequence, it is equally important that we should know it, that so we may learn in what manner we can best counteract its evil influences. On this point, I would remark, that, without doubt, a certain degree of this idleness is the unavoidable consequence of the state of the times. Men are sometimes so peculiarly situated, in consequence of their embarrassments, that they can neither engage in active business where they are, nor leave to do the same elsewhere. Then too there are various other causes, which operate in connection with the state of the times, to produce, as an unavoidable consequence, much of the idleness which prevails. But, after having made this admission, I may say, that much of this idleness might be avoided, were it not for the prevalence of false notions. Let me notice some of the false notions.

The first prevalent and injurious notion, which I shall notice as false, is this:—That there are different degrees of respectability attached to the different occupations of society. There are some, who regard the professions,—the Clerical, Legal and Medical professions, as, in themselves, more respectable than the occupation of a farmer,—who consider the merchant as engaged in a more respectable pursuit than the mechanic, and the mechanic than the day-laborer. So, in regard to females: there are some who regard the occupation of an instructress as more respectable in itself than that of the seamstress, and the occupation of the seamstress as more respectable than that of domestic service. And many there are, who regard the very circumstance that one is under the necessity of laboring for a support, as in itself derogating from his respectability. These notions do prevail. I have myself heard them distinctly expressed. I have noticed indubitable and wide spread indications of their existence, in inquiries, allusions, and incidental remarks, to which I have listened. They do then prevail. But I contend, that morally and religiously speaking, they are false notions. I am indeed aware, that, constituted as society now is, a greater degree of attention and outward respect is often rendered to men of one occupation than to those of another, simply on account of the occupation itself, and without regard to the different characters of the different men. I am aware too, that in all cases, one occupation may seem, and may, in reality, be more important than another, and may consequently receive more of outward attention. But, I contend that, morally and religiously speaking, all occupations, which are in accordance with God's law and are calculated to promote the good of society, are alike respectable.

There are certain objects which every individual should endeavor to accomplish in life. These are, his own personal improvement in every possible way and to the highest possible degree, and, in addition to this, each individual should labor to promote, as far as may be in his power, the improvement and happiness of all within the sphere of his influence. That these objects may be accomplished, it is important that there should be a division of labor, a diversity of pursuits. Each individual, if permitted to devote himself principally to one particular pursuit, can become more skilful and perfect in that pursuit, can better secure time and opportunity for his own intellectual and moral improvement, and can more effectually serve the community than he could if compelled to direct his attention to a great variety of pursuits.

But if two individuals are alike laboring, according to their means and opportunities, for their own intellectual and moral improvement, and are both striving alike to promote, to the full extent of their power and their influence, the happiness and the improvement of all around them, then surely they are both, in a moral point of view, equally respectable, although their occupations may be widely different. It matters not whether they be devoted to the labors of a profession,—of mercantile or mechanical employments,—to the labors of instructress, seamstress, or domestic service. If the individuals, I repeat, are equally devoted to personal improvement, and to the good of the community, then, in a moral point of view, they are equally respectable—then, in the eye of Him who respecteth not the persons nor the employments of men, but hath respect only to character, they are alike respectable.

But, it is important to remark, that personal improvement is to be secured and the public good promoted, not by regarding our occupations, as too many seem inclined to do, as matters of secondary importance, and by diverting our attention to other things, which may seem to bear more directly upon these important objects. Would you secure your own personal improvement, you must do it by aiming at constant improvement in your pursuit. Should you neglect that, and aim at an acquaintance with every thing else, still there are the duties of your pursuit, which must be performed, either in a faithful or a negligent manner. These will distract your attention and prevent your

making rapid improvement or becoming thorough in other things, while your attention to other things will prevent your becoming perfect in your particular pursuit. Therefore, would you secure personal improvement of character, you must aim principally at constant progress in the pursuit in which Providence has placed you, as long as there are indications of Providence that you are to remain in that pursuit. It is true, that, in order to avoid narrow and contracted views, and to obtain those which are enlarged and liberal, even of your own pursuit, you should look at that pursuit in its connections with and bearings upon other pursuits, and should seek the means of improvement in that pursuit, in a general acquaintance with various branches of knowledge. Still, I repeat, your attention must be principally directed to advancement and perfection in your own pursuit, if you would secure personal improvement of character. And so too, would you promote the best good of the community, you must strive to do it by faithfulness to your own duties in your own pursuit. Whatever then may be the pursuit, in which you are engaged, seek to secure your own personal improvement and to promote the good of the community by devotion to and faithfulness in that pursuit. But do not, I beseech you, regard the pursuit itself, whatever it may be, as, morally speaking, more honorable or respectable than every other that may be in accordance with God's will and required by the public good. Cherish the thought, that we are all most solemnly bound to spend our little space of time on earth, in laboring for our own improvement and for the good of the community, and, that it matters not in what sphere, occupation or pursuit we labor, provided we are diligent, faithful, and persevering in our efforts.

If then you will pursue the course and cherish the feelings to which I have alluded, you will not, when by a change of times, or by want of success after persevering efforts, you learn the indications of Providence,—you will not, I say, hesitate, under such circumstances, to leave one pursuit and engage in another, through fear that the pursuit, to which you may direct your attention, can be less respectable, than that which you may leave.

And this brings me to the point, in regard to which, I think these false notions are doing injury, are causing and perpetuating idleness. Men who are thrown out of business in one station or pursuit, remain idle rather than engage in the labor of a different pursuit which they have regarded as less respectable. Men, who have been once actively engaged in mercantile employments, often spend years in comparative idleness under their embarrassments, rather than engage in other pursuits, which they have been accustomed to regard as less respectable. And when our young men are thrown out of employment, as clerks in our stores, how unwilling are they to engage in mechanical or agricultural labors. How often do they leave these important interests to languish for the want of those devoted to their advancement, while they are themselves idly waiting for some new opening, some favorable change. Nay more, I have known the farmer, with a productive farm in one of the most beautiful towns in our land, unable to induce either of his sons to remain upon the homestead and succeed him in the labors of husbandry. They disliked the coarse dress, the hard and wearing toil, and the want of outward attention from others. And so, both must leave for the neighboring City; for the counter or the counting-room of the City merchant. It is true, that at this time, a general paralysis has reached most branches of industry, in all parts of our land, and, consequently, there cannot be this ready resort to other pursuits, which might take place in other and better times. But still, there are, even now, more opportunities for securing employment in agricultural pursuits, at least, than there are young men, who have once been clerks or merchants, willing to avail themselves of these opportunities.

Let true and correct notions upon this subject prevail. Let it be understood that respectability attaches itself to conduct and character, and not to condition or occupation, and we should see many, who are now spending their days in comparative idleness, engaged in honest and honorable labor. But, especially, let that most foolish notion, that labor, and particularly that labor engaged in from necessity and for one's support, is disgraceful; let this most foolish notion be at once banished from among us. Labor and laboring for one's support, disgraceful! False, absurd—nay, dangerous notion! How often is it the case, that the man or the woman, who makes your clothes, is, in a moral point of view, far more respectable than those for whom the labor is performed, and who walk forth among us as ladies and gentlemen in silks and superfine. Laboring for one's support disgraceful! How many are there, who would be much more respected than they now are, by all whose respect is desirable, were they to engage in some honest labor. Let these false notions, I say, be banished from among us, and there will be much less of idleness, and consequently, much less of suffering than there now is.

There is another false notion which prevails to some extent, and which is productive of evil, wherever it does prevail. It is this:—That we cannot be expected to be industrious, unless some object of industrious pursuit may present itself and demand attention. There are many, who will say, gladly would we be industrious could we find employment. But this is the difficulty, we can find no employment. And yet others in the same circumstances would be busily engaged. The one idly waits for employment, or only languidly seeks it: the other, either actively seeks or resolutely makes employment for himself. In near connection with this notion is another, not perhaps expressed, but often felt and practised upon. It is this:—That it is useless to be busy, unless you can look forward to some outward profit or gain to be derived from your efforts. How often is it said, that one may as well do nothing as to labor with so little prospect of gain. This too is an incorrect view, a false notion. There is positive disadvantage in idleness—in being without employment of thought or body. There is positive benefit in being employed—in having the mind intent upon some object and in being actively employed in efforts to accomplish that object, even though the object itself may be of no great value. If you should determine, with an intensity of purpose, that you would ascertain the number of stones in the pavement of a particular street, and should spend days in the diligent employment of counting them, it will prove to have been better for you than to have spent these same days in idleness, in utter vacuity of thought and feeling, and in idleness of body. True, this is but busy idleness, and compared with well directed efforts for the attainment of worthy objects, it is of but little value; but, when compared with positive inactivity of both mind and body, it is valuable.

Let these false notions, one and all, be banished from among us. Let our young men feel that the truly industrious person, is not the one who waits for employment to come to him or be provided for him, but he, who can always find or make employment for himself. Let them feel that if there be no employment as clerks, and with merchants, there may be among Mechanics and Agriculturists. Let them feel too, that, if no outward object demands their attention, they should resolutely employ themselves, for employment's sake. How many, for instance, are there among our young men, who, in this time of comparative idleness, could form themselves into classes, for the study of useful branches of knowledge. Every branch of study may become directly useful in future pursuits. And even if it should not, the very study will strengthen the mind, will aid in the formation of correct habits of thought, in awakening to mental activity, in opening resources of self-enjoyment. Let me then, my friends, urge you to banish at once from your minds the false notions I have noticed. Learn to respect character rather than condition, circumstances, or occupation. Learn to seek respectability in correctness of conduct, in worth of character. Learn to regard labor, honest labor, of whatever kind it may be, as far more honorable than idleness. Idleness! Would that I could awaken you to an inward dread—an utter horror of idleness, as the very worst and most dangerous condition, short of the actual pursuit of vicious courses, in which you can be placed.

DELIGHTFUL ORIENTAL LEGEND,

Invented, transmitted, or preserved by the Arabs, detailing the circumstances which dictated Solomon's selection of a site for the Temple.

'Jerusalem was a ploughed field, and the ground on which the Temple now stands, the joint inheritance of two brothers: one of whom was married and had several children, the other lived a bachelor. They cultivated in common the field which had devolved on them in right of their mother; at harvest time, the two brothers bound up their sheaves, and made of them two equal stacks, which they left upon the field. During the night a good thought presented itself to the younger; 'My brother,' said he to himself, 'has a wife and children to maintain; it is not just our shares should be equal, let me then take a few sheaves from my stack, and secretly add them to his; he will not perceive it, and therefore cannot refuse them.' This project the young man immediately executed. That night the elder awoke and said to his wife, 'My brother is young, and lives alone, without a companion to assist him in his labors and console him under his fatigues: it is not just that we should take from the field as many sheaves as he does; let us get up and secretly go and carry a certain number of sheaves to his stack: he will not find it out to-morrow, and therefore cannot refuse them;' and they did so accordingly. The next day both brothers went to the field, and each was much surprised to find the two stacks alike; neither being able in his own mind to account for the prodigy. They pursued the same course for several successive nights, but as each carried to his brother's stack the same number of sheaves, the stacks still remained equal, till one night both determining to stand sentinel to elucidate the mystery, they met each bearing the sheaves destined for his brother's stack.

'Now the spot where so beautiful a thought at once occurred to, and was so perseveringly acted upon by two men, must be a place agreeable to God; and men blessed it, and chose it whereon to build a house to his name.'

How charming is this tradition! How it breathes the unaffected benevolence of patriarchal morals! How simple, primeval, and natural is the inspiration leading men to consecrate to God a spot on which virtue has germinated upon earth! I have heard among the Arabs a hundred legends of the same description. The air of the Bible is breathed all over the East.—*Lamartine.*

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS—No. 3.

'Now is the time for Faith and Love,
To take in charge their precious care,
Teach the young eye to look above,
Teach the young knee to bend in prayer.'

In what way can we most effectually impart instruction? how can the greatest amount of actual good be produced? not merely by assigning certain lessons, or listening to recitation: for the repetition of words, without corresponding ideas, can be of no avail; or they may even convey ideas, and yet the affections be unimproved, the heart untouched. We might go on for successive years, enlarging the stock of ideas, giving to children the most correct theories, without being agents of good. We must do *more*, or we must do *other* than this; we must endeavor to awaken interest, excite attention, we must produce a love of moral and religious excellence and purity, with a constant fear of sin. We must lead them in every thing around them, to trace the hand of a kind and merciful, as well as an all-powerful God. They must see Him, in all that gives them pleasure, in the blue sky above them, in the breeze which brings health and vigor to their frames, in the kindness of their earthly parents, all must be viewed as expressive of His goodness and His power. They must be taught that the worship of such a Being, must be daily and constant, not a thing to be reserved for the Sabbath, and then laid aside and forgotten till the Sabbath again returns, but constant as their blessings, sincere as the enjoyment of the bounties of Heaven. Much may be done in the way of familiar conversation, in making the distinction between mind and matter, between the *material* which must perish, and the *immaterial* which must endure; this will serve while it depresses the one, to raise the other, and lead them early to attach a proportionate value to each.

The right path must be pointed out, and when this has been done, still more than this is necessary. I speak of those whose minds are in a degree matured; sufficient motives and restraints must be presented. Is it not thus on other subjects that we influence them? do we tell them only of the pleasures of success, of the advantages resulting from a right course of conduct, that they may gain the confidence of their fellow men, the respect of the world? do we not tell them of the shame and misery, the loss of reputation attendant on a vicious course? and shall we not in giving religious instruction, act on the same principle, and suppose that restraints as well as motives are to be made familiar to their early comprehension?

It is our duty to draw them by love, to tell them of the rewards of virtue, of the happiness of Heaven; to restrain them by fear, to reverse the picture, and while we appeal to their own experience, that misery is the inevitable result of sin, to tell them of the punishment threatened to the impenitent and hardened offender.

We may give them too, some ideas of the nature of God, of their own responsibleness, they are told that 'God is a spirit, and that they must worship Him in spirit and in truth;' but if they have not definite ideas of spirit, what information will this give them respecting His character, and the nature of the worship which He requires. First, teach them what their own spirit is: that it is that moving, active principle within, which thinks and feels, which glows with emotions of love and gratitude to their earthly parents, and by a simple, natural process lead them from the love of the parents who are with them, to Him who is above, from the *seen* to the *unseen*, from the visible blessings, to the invisible source from whence they come. So may they learn something of the nature of a spiritual worship, something of the immortal and heavenly, as raised far above the material and earthly. We may speak to them often of the attributes of God. We must endeavor deeply to impress them with a sense of their own accountability, and fix it as a principle in their minds, that He is ever with them, that the most secret recesses of thought are open to His all-seeing eye, that no action can escape His notice, and that for all the deeds done in the body, we must render a solemn account.

We must endeavor to render them familiar with the teachings, the example, and the character of that Savior who took little children in his arms, and blessed them, saying 'Of such is the kingdom of Heaven.' And here too, we may find for ourselves additional judhments for perseverence in the work before us; if our Savior felt so deeply the worth of their souls; if in the midst of duty toil, suffering, and exertion, he still noticed little children, shall we not feel that the work in which we have engaged, is a holy one; and trust that our exertions will be crowned with success, if made in the spirit of Christian benevolence. We are to teach them that the heart, the affections must all be heavenward, that it is the express declaration, the prevailing doctrine of the Bible, that 'without holiness of heart, no one can see God:' their religion must be the grand spring of action, influencing their whole conduct controlling their every thought, bringing *their wills* into subjection to the will of God. We are to raise their standard of excellence high, even as the Gospel raises it,—'be ye therefore perfect even as your Father, which is in heaven is perfect.' And with such a standard, with aims so elevated, can they fail to accomplish something? will not the very effort ennoble the character? will not those far-reaching powers attain their true elevation, even a heavenly bliss? We are now not only giving instruction, and forming the character of the child, we are implanting principles which must operate in mature life; and we are strangely deficient in knowledge of the human heart, if we believe this can be done, without offering the strong motives, and powerful restraints which the gospel holds out.

The present is but a point, a mere fragment of time, eternity is vast and never-ending. An eternity of bliss! what are sufferings, privations here, when that hope cheers us in our onward path! In this work we are never to be weary, our task can never be accomplished, our work never done, while any thing remains to do. In the whirlwind of passion, amid the thousand temptations and allurements to vice, how often is the future, the eternal, sacrificed to the present and the temporal! We are to speak often with cheering hope to those placed under our care, of the rewards of virtue, of the hopes of heaven; but as we value their future peace of mind, and power to resist temptation; we are not to conceal from them the tremendous consequences of sin, we are to tell them the whole truth, and never allow them to suppose that it can be well or safe for the wicked, either here or hereafter. A few leading thoughts like these, often recurred to, and fully understood, will do more for practical effect, than volumes partially perused, or imperfectly discerned. And when we have done all, we have but sown the seed; duty is ours, events are God's;' but we may confidently trust that our labor will not be in vain, though sin may mar and deface the image of God within the soul, though the world may assert and obtain its ascendency; and though guilt should even convert it into a moral waste, the wreck of all that is pure and holy and heavenly, we may hope, that it will not be always thus; that in the guilty hour of passion, the prayer, the hymn of childhood, the hope, the fear, then awakened, may rise upon the soul in all the freshness of youthful feeling: whispering of the heaven and the happiness of the sons of God, of the saints above; and speaking in thunder to the guilty of the retributions of Eternity. We believe that facts will warrant us in the assertion, that much of enduring virtue, much of sincere and genuine piety, has been the result of these institutions; we say not indeed that they are always nurseries for heaven, but we speak of what they may be, of what they are capable of becoming. Their introduction into this country is of recent date, but within this short period, a great and increasing interest has been excited on the subject; from small beginnings it has become an extensive system, the little tree has spread forth its branches, till it now almost overshadows the land.

Haverhill. L. E. P.

[From the Salem Advertiser.]

DEDICATION AT BEVERLY.

The new Meeting-house of the Second Parish in Beverly was dedicated on Thursday last with appropriate religious services. The introductory and concluding Prayers were offered by Rev Mr Dean of Boston; the Prayer of Dedication by Rev. Mr Thayer of Beverly; and the Sermon by Rev. Mr Stone, Pastor of the Society, from Haggai 27: 'The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace saith the Lord of Hosts.' The music consisting of anthems and original hymns, was performed with much taste and effect. The services throughout were listened to by a large and very attentive audience. This ancient and respectable society may justly be congratulated on the liberal spirit and entire harmony with which they had provided for themselves new and improved accommodations for public worship, and on the favorable prospects thus opened.

The meeting house although it may with much propriety be called *new*, yet it is none other than the ancient house re-modelled within and without. It is in fact one of the oldest meeting houses in the county of Essex.

The Parish was incorporated on the 12th of October, 1713, by the name of the *Precinct of Salem and Beverly.* It was composed of a part of Salem, called Riall's Side or Riall's Neck, a part of Salem village and the northerly part of Beverly. All that part of Salem which was included in the Precinct at its formation, was, in 1753, annexed to Beverly, so that the whole of the Parish is now within the limits of the town of Beverly, although it is still in all legal proceedings called the Precinct of Salem and Beverly. The meeting house was built in 1714, and of such substantial and durable materials, that the frame at this time, after standing more than 123 years, is thought to be more valuable than a new one would be, constructed in the manner and of the materials now in use for such purposes.

The first minister of this Parish was Rev. John Chipman, who was ordained on the 28th of December, 1715, and continued to be the minister of the Parish until his death, on the 23d of March, 1775, at the age of 85 years. He had the assistance of a colleague, the Rev. Enos Hitchcock, for about four years before his death. Mr Hitchcock went into the army as a Chaplain, and was afterwards, by his request dismissed from the Parish, April 6, 1780, and was installed in Providence, October 1st, 1783, where he died February 27, 1803, in the 59th year of his age. The settled ministers of this Parish since the dismission of Mr Hitchcock, have been Messrs Oliver, Dow, Perley, Poor and Robinson, and the present incumbent, Mr Stone. In addition the settled ministers others have been hired to preach for considerable periods of time. No minister has died while in office excepting Mr Chipman.

This Parish, in common with most of the territorial parishes in Massachusetts, is much reduced in its numbers by the secession of a portion of its members, who have been, by the aid and assistance of persons in other places, enabled to erect a meeting house within a short distance of the ancient house; to organize a society and to settle a minister—so that here there are two *feeble societies*, where there are only inhabitants enough for one of convenient size. The effort that has been made to alter, repair and improve their house of worship by this Parish with their diminished means and numbers, gives assurance that they highly value their privileges and that they will sustain and support the public institution of religion for the benefit and improvement of themselves and their posterity, notwithstanding the discouragement of the division which has taken place. The whole number of inhabitants within the territorial limits of the Parish is 735.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 17, 1838.

MASSACHUSETTS GEN. HOSPITAL, AND ASYLUM FOR THE INSANE.

These Institutions are highly creditable, alike to humanity and to our commonwealth. None in this country, of a similar nature, have been more admirably managed or more widely beneficial; and certainly none in the world can have enjoyed the medical and surgical supervision and attention of more eminent and faithful professors of the healing art.

We have just received the Annual Report of the Board of Trustees for the year 1837, which represents the Institution as never having been in a more prosperous condition than at the present time. The whole number of patients received at the *Hospital* in Allen street, during 1837, has been 440, of whom 206 have been cured, and 152 relieved. The number of Boarders received at the *Asylum* for the Insane during the year, has been 120, of whom 72 have been discharged, cured.

During the past year, Dr James Jackson has retired from the office of a physician of the Hospital, which situation he had held from its first establishment. The Trustees, immediately upon accepting his resignation, placed a free bed at his disposal during life, subsequently requested him to sit for his portrait; thus proving to him and the public, the high estimation in which they held his character and services. By the latter of these measures, there will be preserved at the Hospital to future times, a visible memorial of one to whom our Institution in a great degree owes its origin, and to whom it has always been deeply indebted for its reputation and usefulness—one who, in the discharge of his official duties, has left a bright example to all who may succeed him, and whose name will never be mentioned by friends of the Hospital, but with affection and gratitude.

We are happy to learn that the Trustees speak in terms of high approbation of the manner in which Dr Bell—who was elected to the office of Physician and Superintendent after the lamented death of the amiable and accomplished Dr Lee—has discharged his duties. The effects of his faithful care and his affectionate and judicious treatment of the Patients in the Asylum, are such as abundantly to prove that the estimate of his character which the Trustees have formed is entirely correct.

We notice that it is stated in the Report, &c. that the general pecuniary embarrassments of the past year or two, have considerably increased the number of Boarders of respectability and cultivated intellect at the Asylum, of whom it is said that their

urbanity of manners, encouraging example to their fellow-sufferers, grateful acknowledgments for the care and attentions bestowed on them and renewed social usefulness when restored to health, have fully repaid us for all our exertions. The freedom with which many of these respected inmates of this and former years, have referred to their residence here and their frequent and apparently not ungrateful visits to these scenes serve so evince and at the same time to contribute to the impression beginning to exist in well informed society, that alienation of mind from disease brings no disgrace to the sufferer, and deserves not to be considered or alluded to with a morbid feeling of delicacy or mortification, as if any just ground of difference existed between this and other forms of disease.

We cannot forbear to copy the interesting account given in a Note attached to the Report, of the management of the Asylum, the employments and amusements of the Patients &c.

Those whose attention may be interested by the severe domestic affliction of having an insane relative, may be gratified with a more detailed account of the arrangements and management of the Asylum.

Beside the general division of the sexes who occupy buildings entirely disjoined from each other, the mansion house intervening, the patients of each sex are separated into several large divisions occupying different stories of the edifices. Each of these stories is subdivided into wards or halls with sleeping and day rooms and offices contiguous, which halls by a fortunate construction are widely removed from each other. In addition to these general means of classification, a limited number of apartments in each wing are furnished in a style of elegance, to suit the views of friends in peculiar cases, and many of those whose condition and habits of life render the change agreeable are received into the family of the Physician and Steward in the mansion-house, which thus, by its extensive accommodations, forms that nearly essential portion of an institution, an intermediate residence where recovery can be completed and tested before the invalid emerges into society.

Adding to these divisions of the building the separate edifices known as the Lodge for the male, and the Cottage for the female patients laboring under the most violent grade of diseased excitement, we have the power of establishing twelve or fourteen classes of each sex of patients. With our usual number of inmates, this separation is not kept up in full, for example, the strong rooms of the lodge building have scarcely been employed during the year, though were the institution filled to its greatest extent, the entire capabilities would doubtless be brought into requisition.

In each story of each wing, is a series of rooms and a contiguous gallery designed for the sick and suicidal, in which separation, quiet and the presence of friends can be accorded to the former, and the greatest practicable measure of security against completing their designs to the latter.

While every facility for the purposes desired is afforded in the domiciliary portion of the arrangements, the means of taking advantage of exercise, amusements, and above all of labor, have not been overlooked. To those having a taste or fitted for agricultural and horticultural pursuits, nearly thirty acres of soil in the highest state of cultivation are presented; to those who prefer mechanical employments, as well as to encourage labor in the inclement season of the year, a carpenter's shop fifty feet by thirty, amply furnished with tools and materials and superintended by a competent assistant, has been fitted up by removing a portion of the strong rooms which experience had proved superfluous;—here, the experiment of mechanical labor, commenced nearly two years since, is safely and successfully pursued, and all the benefits so fully and happily set forth by the acting head of the Institution in the Report of last year, have been corroborated in our later experience.

For our females and others requiring their use, carriages and horses to the extent of carrying twenty persons at once, are constantly at hand, and the various objects of interest within a practicable distance with which this vicinity abounds, are frequently visited. In this connection it may be remarked, that the local position of the Asylum is admirably adapted for its designs, surrounded on every side, but one which looks into a fertile and highly caltivated country, by evidences of life and activity, vessels, boats, rail-road cars, and carriages in ceaseless motion, in fact, in view of the richest scenes of business and commerce, yet by reason of its isolated and peninsular situation, it is as widely removed from all interfering and exciting circumstances, as if far in the interior.

The usual means of amusing and interesting patients in similar Asylums, such as cards, chess, bowling, reading, writing, newspapers, music, &c. are constantly in use. The dancing parties and weekly reunion of the female patients in the Belknap Sewing Society, have maintained their interest and have become permanent parts of our moral means. It was a circumstance highly gratifying to the Society just named, to receive a diploma for the taste and skill of some articles of their industry, at the great Fair of the Massachusetts Charitable Mechanic Association in September last.

The daily religious services of the family, have been habitually attended by about one half of all our patients, and a meeting for religious worship has been held every Sabbath evening, at which we frequently have been favored with the assistance of some of the clerical gentlemen of the vicinity. These services, viewed merely as a means of calling into action the self-respect and self-control of the alienated mind, apart from any moral influences which they may afford to the convalescent and the partially insane or monomaniac, have been proved in the experience of this, as well as of many European institutions, to be of the highest importance. They have uniformly been characterized by the most perfect silence and decorum of deportment, and liberty of attending being held up as a motive and reward of self-control, they are regarded as a privilege not readily to be forfeited.

The effect of religious exercises, like all other means moral and medical, in the treatment of deranged mind, will depend upon the discrimination with which they are employed. Their influences are far from being adapted to every case and stage of disease, but applied with tact and judgment, much good and comparatively little risk of evil may be expected from their administration.

One word more. We heartily rejoice to find that the prejudices against Hospitals are fast wearing away from the minds of the people before the kindly influence and noble effects of these Institutions, as they are managed by our best and most enlightened citizens and most philanthropic and successful Physicians. We have often visited both the Hospital and Asylum; and never without emotions of gratitude to Heaven, of patriotic pride, and of renewed hope of the ultimate and approaching reign of Love—our Redeemer's own spirit—among mankind.

The officers of the Institution for 1838 are as follows:

Edward Tuckerman, *President.*
Jonathan Phillips, *Vice-President.*
Henry Andrews, *Treasurer.*
William Gray, *Secretary.*

Trustees,—Charles Amory, William Appleton, George Bond, Nath'l I. Bowditch, Martin Brimmer, Thomas B. Curtis, Henry Edwards, Sam'l A. Elliot, Robert Hooper, Jr., Thomas Lamb, Sam'l Lawrence, Robert G. Shaw.

Consulting Physicians,—James Jackson, M. D. John Randall, M. D. George C. Shattuck, M. D. John Ware, M. D.

Consulting Surgeons,—George B. Doane, M. D. John Jeffries, M. D. Abel L. Peirson, M. D. Solomon D. Townsend, M. D.

Officers of the Hospital,—Gamaliel Bradford, M. D. *Superintendent.*—Walter Channing, M. D., Jacob Bigelow, M. D., Enoch Hale, M. D., *Physicians.*—John C. Warren, M. D., George Hayward, M. D., *Surgeons.*—John B S. Jackson, M. D., *Assistant Physician.*—Joseph Sargent, *House Physician.*—William Mack, *House Surgeon.*—Charles K. Whipple, *Apothecary.*

Officers of the McLean Asylum.—Luther V. Bell, M. D., *Physician and Superintendent.*—John R. Lee, M. D., *Assistant Physician and Apothecary.*—Columbus Tyler, *Steward.*—Mrs Mary E. Tyler, *Matron.*—Homer Goodhue, *Male Supervisor.*—Miss Relief R. Barber, *Female Supervisor.*

UNITARIANISM AT MOBILE.—MR BELLOWS.

A private letter from a respectable individual at Mobile furnishes us with the following highly gratifying intelligence in relation to the prospects of Unitarianism and the success of our friend Mr B. in that place.

* * * * I have nothing very interesting to say to you unless I converse upon my favorite topic—Church matters—and I am happy to inform you that we are making greater progress than we could have anticipated in the absence of Mr P., who was a general favorite here—but I can assure you Mr Bellows supplies his place well—Mr Bellows grows upon the people—and they are perfectly satisfied, nay delighted with him—I have *never* listened with so much interest to any preaching—and that is saying a great deal for me—his New Year's discourse did him great credit and gained him the hearts of the people—those of other denominations that heard it, were equally pleased—His last Sunday's discourse was doctrinal, but it was universally liked, so much so, that a copy will be requested for publication—It is unfortunate for us that the friends of the cause are generally so much embarrassed in their circumstances, as there are many things yet to be done. Mr Bellows wishes to have night service, as we do not have afternoon service; but for the want of ready means to procure lamps &c—it is neglected. We are having blinds made—and have had the aisles carpeted—and have sent to New Orleans for a fine organ that is there to be disposed of. We are exceedingly anxious to have our new Hymn Books, and I hope they are sent, and that they will be soon received.

DR CHANNING'S LECTURE ON PEACE.

The subjoined abstract of Dr C.'s eloquent and impressive Lecture is from an able pen, and we cheerfully adopt it in the place of anything of our own, with thanks to the gentleman who prepared it.

THIRD LECTURE AT THE ODEON ON PEACE.

Dr Channing began his lecture last Monday evening with an allusion to the late Dr Worcester, the great pioneer of this cause in modern times, and with a warm acknowledgment of his own obligations to him for juster views and feelings on the subject of peace. He said that his respect for the memory of Dr Worcester—was one of his motives for taking part in this course of lectures, and that another one was the inadequate degree of interest still felt in this cause. To postpone attention to truth until the majority shall admit her claims, is treachery to her cause. Not so with Dr Worcester. He began in the midst of war, to blow the clarion of peace. He took not counsel of the multitude; he consulted the oracle in his own bosom; and the more unpopular and despised the cause of truth, the more readily should we enlist in its support.

The topics of the lecture were—the chief evil of war; its great remedy; and some causes of the general insensibility to its crimes and horrors.

I. The *chief* evil of war lies not in its physical sufferings; not in the agonies of the battle-field; not in famine and pestilence, in carnage, plunder and devastation; not in any of the outward calamities attendant on this dreadful scourge. These are, indeed, great beyond description; but the distinguishing, damning evil of war is *moral.* War is a concentration of all crimes. It is a tissue of avarice and fraud, rapacity and malevolence, and lust. It makes man the foe of his brother; and the doing of mischief, his study, his profession, his glory. It creates a cold-hearted indifference to the wrongs and the miseries of mankind. It cherishes contempt of human nature, and leads man to treat his fellow as nothing worth, to spurn him as an insect, to trample him down like grass. The death groans of war are terrible; but far worse is the spirit which extorts them. The chief evil of this custom is inward, moral; a position illustrated with thrilling effect in the contrast between two families destroyed, one by a visitation of providence, and the other by the hand of violence and hate. Suffering alleviated by religion and sympathy, becomes useful; but war, a mass of crime, defeats the holy and blessed ministry which suffering was designed to perform.

II. The grand remedy of war, then, must be moral, adapted to quench its spirit in man, to remove its causes, and prevent the crimes which constitute it. The wrong principles, the guilty passions which occasion war, must be restrained by the diffusion of justice, righteousness and love; or, the infernal fires in the bosom of man, though they should not burst forth in the volcano, would still burn on, and find vent in some form of mischief. There is no remedy but the predominance of a Christian spirit. We cannot safely depend on many of the causes which are now favoring the spread of peace, but are not a full guarantee for its continuance. Intelligence, social refinement, will not suffice. The spirit of war is not to be repressed by a polished, selfish civilization. Universal justice and love, alone, can do it; and these have their root and nourishment in Christianity. Other means are useful, indispensable; but they must be conjoined with the gospel.

Dr Channing thought, that the present cessation from arms in Christendom, though an omen of much good, should not be viewed with too much confidence by the friends of peace, and he accounted for this state of things by four considerations.

1. The terrible wars consequent on the French Revolution had shocked and exhausted the nations. The strong man has bled too much to fight any more at present. Wars have become too expensive, and Europe too much impoverished and burdened by them, to plunge into new conflicts. But such influences may ere long spend their force as preventives of war.

2. The States of Christendom have formed new and more profitable relations by commerce, literature and travel. Industry, commerce, interchange and competition in labor, skill and successful enterprise, now task the energies of the civilized world. But none of these influences can be trusted; for wealth leads to power, power tempts to wrong, and the result may soon be war. Commerce has itself occasioned a multitude of wars. Prosperity will multiply population; increase of numbers with wealth, will produce luxury, vice and crime; and war may ere long follow as a drain to let off these impurities. Rich States, and commercial relations may occasion war. Our only safe-guard is the improvement of the people; and neither steamboats nor railroads can carry man to the perfection of his nature. There must be a great popular reform, a spiritual renovation, the Spirit of the Gospel breathed more into the Church herself, or, causes now relied on to prevent war, may yet produce it.

3. Another check upon war for the present is the dread by monarchs of interval convulsions. Since the French Revolution, the Revolutionary spirit has penetrated every part of the civilized world; and the most powerful despots have begun to tremble for their power, and felt their own thrones tottering beneath them. The next general war is expected to be a war of principles, a contest between absolutism and liberalism, free institutions, and the claims of legitimacy. Both parties recoil from the conflict; and hence in part the present repose, which may perhaps be only the calm which precedes the tempest or the earthquake. No free institutions, like our own, can insure the world against war. They did not in ancient times when republics were nurseries of war. Look at our own country; and will not the spirit which spoils the Indian, and enslaves the African, and tramples on the right of petition, and would fain plunder Mexico of a whole province, and administers justice among ourselves by mobs, and crushes freedom of speech and the press by blood—will not such a spirit continue to embroil nations in conflict?

4. Nor will the balance of power, on which so much stress is laid by some, suffice to prevent war. How soon may this balance be disturbed, if not destroyed! How it trembles even now! Look at the overgrowing power of Russia, and the disposition of Prussia, Austria, and some other States to range themselves beneath her banners for the defence of legitimacy. Nothing short of Christianity diffused

in its purity and power among nations can prevent war.

III. The causes of insensibility to the guilt and evils of war, so apparent even among the good, are too numerous for a full specification. Only three were mentioned.

1. The commonness of war. If there had never been but one war, or one battle, with what horror should we regard it. But, since it has overspread the world for more than five thousand years, mankind have become insensible to its atrocities and horrors.

2. The common, almost universal belief that government is invested with the right of war as one of its proper, inherent powers. War, though wrong in itself, is supposed to be a right and duty, because enjoined by government. He alluded to the case of Alexander, and the robber who accused him of being the greatest robber on earth. In the same way the soldier reasons, and, like his commander, repels the title. If we allow to government the assumed right of war, this right certainly has bounds; and it ought to be exercised with more coolness, caution, and anxiety than any of its other rights. There can be no justification of any war except a plain, stern, unavoidable necessity, imposes on government a responsibility above all others. Should our legislature pass an act requiring 50,000 men to go forth upon the common, and there be shot, and hewn, and trampled down, till their death shrieks should rend the air, we should all be shocked at the thought! But such is always a declaration of war; and never should it be made without the most solemn, jealous inquisition of nations. Most wars are a mass of robbery and murder. Subjects should always inquire for themselves into the justness of a war in which they are required to take part. They generally argue that they must fight because the government commands it. But has the duty of obedience to rulers no bounds? May the citizen, at the bidding of government, kill his father, or worship an idol? Is there no higher standard of duty than human laws? Can human government sanction wrong, and make it right to do what God forbids? Never. When doubtful, we should yield to government; but never should we violate our own conscience. We should inquire into the justice of a war, and, if our conscience condemns it, withhold our hand, and forfeit property, liberty and even life, sooner than engage in its work of murder. This point we can easily settle; for it is not a mystery, nor a statement, but a matter open to the inspection and judgment of every one. There is always a strong presumption against war; because nations in their intercourse act on the principle of a base selfisheess. A Statesman is *expected* to act from selfish considerations. What nation makes sacrifices for the benefit of another? What one glories in doing its duty more than in augmenting its wealth and power? Can such statesmen, such nations be expected to wage righteous wars? An individual is not allowed to adjudge his own case, to avenge his own wrongs; but nations are still more unfit to judge, because they act in masses, and lose nearly all sense of responsibility.—This presumption against war is increased by the false notions of patriotism. This is little else than the spirit of party. Public men are generally the most unsafe guides in all moral questions. They are leaders of parties; they shift responsibility themselves; multitudes never blush. Men must on this subject act from principle, from conscience. There must be martyrs to peace as to other principles of our religion. Nor is the argument to be neutralized by saying, if one act of government may be resisted, then all may be; for war is not a common act of legislation, and we are to obey rulers only when they do not contravene the revealed will of God.

3. But the principal cause of insensibility on this subject is the general blindness to the dignity and worth of man as a rational immortal being. War treats him as a brute, as a reptile, as dust to be trampled beneath the hoot of vaulting, reckless ambition. This is the vice of all ages; can be corrected only by Christianity.

But must the sword devour forever? Can *we* do nothing to stay its ravages? We are weak mainly because faint in love, and trust in God, and holy resolution. Noah Worcester, feeble in body, was strong; so was George Fox; and so may we be by cherishing the same spirit, and wielding the same spiritual weapons.

This abstract, though long, is a meagre sketch of the lecture. It was an admirable performance; and our citizens do not consider how much they lose by not crowding the Odeon, as they did on this occasion, every Monday evening to hear a course of lectures which have thus far been very able and interesting; and the rest are expected from gentlemen capable of giving interest to any subject they undertake to discuss. NUMA.

MR WHITMAN'S DISCOURSE.

Rev. Jason Whitman preached a sermon on the first Sunday of the year 1837 on the *duties of Hard Times*, which was printed and noticed in the Register. We have lately received from him a dicourse on the '*Effects* of Hard Times,' delivered on the last Sunday of the same year, and published by request.

It is a timely, spirited and impressive sermon: and our readers will be well repaid for an attentive perusal of the large extract which we have been induced to make from it.

We have copied the whole of the writer's remarks under the *first head* of the Discourse—He considers *two* other '*evil effects* of the *hard times*' viz. *that they have been the means of increasing intemperance: and that they have produced and are producing coldness and apathy of feeling in regard to moral, religious and benevolent objects.*

He also briefly refers to their *good effects*—e. g. they are altering men's notions as to the importance of wealth; are bringing many back from extravagant to economical modes of living: are awakening the minds of the young to intellectual and moral culture: and are operating, through the blessing of God, for the advancement of religion.

We have received an able Report relating to Incompetency of Witnesses on account of Religious Belief, which was presented to our State Senate on the 30th of January last, by a special Committee appointed to inquire whether any alteration is required in the existing laws upon this subject.

THE LONDON AND WESTMINSTER REVIEW.

No. XI. and LIV. of this highly popular periodical for October 1837, is received by Weeks, Jordan & Co; of whom, or of Otis Broaders & Co. can be obtained, at a very cheap rate, all, or any, of the most valuable English and American reviews and Magazines.

Foster's Repuublication is certainly a very important public benefit, and deserves, as well as invites, the patronage of all Lovers of periodical literature, and all general readers.

The Editor of the Worcester Palladium has requested us to copy the following narrative of facts in relation to the Worcester Convention.

The convention first met on Tuesday the 5th of Dec. The forenoon of that day was spent in effecting its organization. The afternoon and evening, and the next day until 4 o'clock, were passed in discussing the reported declaration of sentiments and several resolutions involving various propositions relating to Slavery. Unable to agree upon any thing, they then adjourned the meeting. They re-assembled on the 16th of January, when, according to the records, *fourteen* gentlemen were present who did not attend the first meeting. A *new* declaration was read by Mr Peabody. Dr Bancroft and Mr Sullivan of Worcester then addressed the convention against any action on the subject by the clergy in a combined body. They were followed by Mr Grosvenor of Uxbridge on the other side. It was then 1 o'clock, and the convention took a recess till 2. Again assembled, Mr Allen of Shewsbury then made a long speech in favor of the report, and was followed by Mr Nelson of Leicester on the same side. Dr Thayer of Lancaster then addressed the convention in opposition to any concerted action on the subject; and he was followed by Mr Peabody of Worcester on the other side. *Four* members had then spoken in favor of the report, and *three against* it. Mr Barbur of Charlton then moved the previous question, but consented to withdraw it, to give Mr Miller of Worcester an opportunity to address the convention in opposition to the report. As soon as he had concluded, Mr Barbour was again upon the floor, and moved the previous question a second time. Several others rose at the same time; some calling for the question, others asking permission to speak on the report. In the mean time Mr Henry of Sturbridge commenced speaking, and addressed the convention a few moments, but not particularly on the question. Mr Barbour still claimed the floor and a right to speak, provided his motion should not be sustained. The question was loudly called for; *the previous question* was put and adopted; and *thus the* GAG *was applied.* The *main* question then followed of course. In calling the yeas and nays, Mr Clarke, of Uxbridge, in answer to his name, rose and said:—'*Free discussion having been suppressed on this floor, I do not feel prepared to vote; but if I must answer, it must be in the negative.*' Mr Tracy of Sutton being called, rose also and said:—'*The convention has refused to allow me an opportunity to give the reasons for my vote, and I therefore decline voting at all.*' After half an hour spent in closing the business of the convention, it was dissolved at 5 o'clock.

And now, having complied with the request of the Palladium, we cannot forbear to say that we consider the remarks of that Paper upon the conduct of the Register as discourteous, uncalled for, and unjust.

We have never breathed a syllable of our own derogatory to the character of that paper. We expressly stated that our *friends asserted* so and so—and did not pretend to give an opinion upon the correctness of their assertions.

Whether we are, or are not, *sensible of our responsibility as conductor of a Press* is not a matter that we shall trust to the Palladium to decide upon for us.

The Treasurer of the A. U. A. acknowledges the receipt of the following sums.

From Rev. C. T. Thayer Beverly		56,58
" Leicester Auxiliary		17
" Milford do		15
" East Cambridge		21
" Levi P. Hillard		2
" Northfield Auxiliary		11
" Geo. Merrill (Phila.)		5,06
" Dedham Auxiliary		5
" Mr Davis		1
" Waltham Auxiliary		27
" Samuel May, Jr.		11,86
" Miss Sumner		1
" Miss Eastman		1
" Waltham Auxiliary		2
" Rev. S. Gilman		30
" S. R. Smith		1
" J. F. Rogers		2
" Mrs M. Ward		10
" Northfield Auxiliary		9
" Mrs J. Parkman Jr.		1
" Charleston Auxiliary		86
" B. F. Greene old act. for Tracts		12,14
" George Tilden " do		5,10
" H. F. Edes (Nantucket)		30
" Reading Auxiliary		26
" M. Bancroft		1
" Bridgewater Auxiliary		36
" Wilton (N. H.) do.		34
" Hingham do.		14
" Deacon Draper for Mission cause in the West.		10

AMERICAN EDUCATION SOCIETY.

The following is the amount of the Receipts and Expenditures for the quarter beginning Oct. 11, 1837, and ending Jan. 10, 1838.

RECEIPTS.

Income from funds	932,01
Amount refunded by beneficiaries	1,680,00
Bequests	4,102,00
From Auxiliaries Agencies &c.	10,963,89
Total	17,677,40

EXPENDITURES.

Appropriations were made to beneficiaries in various institutions, as follows:

	Former Ben.	New Ben.	Total.	Am't Ap.
19 Theol. Sem.	163	19	182	$3,793
22 Colleges,	308	10	318	6,537
48 Academies,	138	10	158	2,662
89 Institutions,	619	39	658	$12,992

Of the above, the following appropriations were made to beneficiaries out of New England:

	Former Ben.	New Ben.	Total	Am't Ap.
12 Theol. Sem.	74	10	84	$1,593
11 Colleges,	120	5	125	2,572
25 Academies,	82	3	85	1,522
48 Institutions,	276	18	294	$5,637.

PEACE LECTURES AT THE ODEON.

The lecture on Monday evening next will be given by Rev Samuel J. May of Scituate. Although we can not expect public curiosity to be so much excited by the other lectures as by the last, yet we have a confidence that their developements of the subject will be well worthy of the continued attention of the community, and hope it will be amply rendered. The services will commence at 7 o'clock P. M. and a collection as usual will be taken.

N. B. Several articles are necessarily deferred till another week.

Sermons by Rev. J. B. Pitkin, late Pastor of the Independent Christian Church in Richmond, Va. With a memoir of the Author, by Rev. S. G. Bulfinch. Boston: David Reed. 1837.

This is a small, neat and cheap volume.

The memoir is well written and interesting. The Sermons are sensible and animated, and breathe a very affectionate and catholic spirit.

Religious Instruction of the Negroes.—The Charlestown (S. C.) Observer has published a communication referring to a late report of the Missionary Society of the Methodist Conference, in which it was stated that there are eleven missionaries located among the colored population of the different districts of South Carolina—that there were over 6000 adults connected with the church, and over 4000 children and youth in a regular course of catechetical instruction—that the missionaries met with the kindest reception and the greatest encouragement from the Planters on whose estates they labored,—and that there was now in the State, Missionary ground sufficient to employ over one hundred Missionaries.

The Conference, at the meeting of which this report was made met, at Columbia, S. C. After the reading of the Report, the meeting was addressed by gentlemen of other denominations, applauding the benevolent zeal their Methodist brethren for the moral and religious instruction of the negroes, and endeavoring to excite increased attention to the duty, among all denominations of Christians.

At the close of the meeting, subscriptions were opened, and upwards of $1400 were contributed for the support of similar missions.

It is stated that fourteen missionaries, in this work, have been appointed by the Conference, for the present year, and that the deficiency of funds for their support is but about $100.

The correspondent of the Observer says,—

'Why may not Missionary Societies of this character be found in every denomination of the Southern country? Why may not meetings like the one now noticed be held all over the South? When shall we as a church be awake to our duty to the negroes, who call so loudly for our aid, and upon whose Christianization so much depends?'

Granville College.—This institution, situated in Granville, Ohio, is called the 'Granville Literary and Theological Institution.' It is under the particular care and patronage of the Baptist denomination. It is of recent origin. Its present number of pupils, as appears by a letter of Jan. 10th, is between sixty and seventy.

Canada Churches. We have particular and special intelligence from our brethren in Upper Canada. Some of our friends there have been involved in the war, some killed, some wounded, some fled, and several in jail. In one place they have been deprived of holding prayer meetings. Our ministers have not been involved in the rebellion, but several ministers of other societies are in prison for treason. The most of our brethren refuse to bear arms, and have generally kept out of the war. Brother Asher Williams of Pickering, who is a man respected and beloved, is in prison, we suppose by the testimony of a wicked enemy of Christ. The Sabbath after the battle near Toronto, the Episcopal minister of that place preached from Nehemiah iv. 14.—*Christ. Pallad.*

OBITUARY.

FOR THE REGISTER AND OBSERVER.

STEPHEN WILLIAMS ESQ.

Died in Northboro' Feb. 6th, Stephen Williams Esq. aged 66.

The gentleman whose death we announce, has long been known as one of the most enlightened, enterprising, and skillful farmers in Worcester County.

He was originally from Salem, the son of an eminent merchant of that place, and removed to this town about forty years since, where he lived to the time of his decease, devoting himself with great assiduity to agricultural pursuits, and enjoying in a high degree the confidence of his fellow citizens. He was a man of strict integrity, public spirited, benevolent, a most affectionate husband and father, a kind neighbor, and a useful citizen. He was a wise and faithful counsellor, honest even to bluntness in giving his opinions, abhorring every thing that looked like subterfuge or deception in others, and never being guilty of them himself.

Although his early life was passed in a state of society quite different from what is found in our quiet and retired country villages, yet he readily accommodated himself to his new situation, took a warm interest in the affairs of the town, and proved himself the steady friend of good order, and the enlightened patron of our literary and religious institutions.

In the bosom of an affectionate family, surrounded by books and friends, supplied with the simple luxuries of the orchard, the garden, and the farm, he found as much happiness as commonly falls to the lot of mortals.

But the most favored lot is exposed to suffering and sorrow. During the few last years of his life he was afflicted with painful and incurable disease; and sad were the changes which in the mean time death had wrought in the domestic circle. He bore these trials with fortitude; but they could hardly fail to detach him from the world, and to lead his thoughts to the unchanging and the eternal. His last sickness was short, but severe; and it was soon apparent that it would prove fatal. As he saw that his end was approaching, with great calmness and serenity of mind, in the full possession of his mental faculties, he gave his last directions to his family, bade them an affectionate adieu, and *fell asleep.*

Northboro', Feb. 10th, 1838.

CONGRESS.

In the Senate, on Monday, Feb. 5th the principal subject of discussion was the sub-treasury bill. In the House, the Mississippi Election case was the order of the day. Among the petitions and memorials presented, was one by Mr Lincoln of Massachusetts, praying that the resolution of Dec. 21, relative to the disposition of Abolition petitions, may be repealed, and demanded a consideration of the question of reference.

In the Mississippi Election case, Mr Bell's motion was so amended by the casting vote of the Speaker, as to read, 'That Sergeant S. Prentiss and Thomas J. Word are not entitled to seats in this House as members of the 25th Congress.'

The motion thus amended was finally adopted; yeas, 121, nays, 113.

In the Senate, on Tuesday, Mr Grundy announced that he had received certain resolutions of the General Assembly of Tennessee, which he laid on the table, and which, on his motion, were ordered to be printed. By one of these resolutions, he said, the Senators from the State were instructed, and the Representatives were requested, to vote against any law of general finance, such as is recommended by the President, in his message of Sept. last.

Mr Rives resumed and concluded his argument in opposition to the sub-treasury, and in favor of the substitute proposed by him. Mr Hubbard offered an amendment, and intimated his intention to give his views on this subject, but the Senate went into Executive session, and soon after adjourned.

In the House of Representatives, a large number of reports were made by committees, many of them accompanied by bills.

The committee on Territories reported a bill to divide the Territory of Wisconsin, and to establish the Territorial government of Iowa.

The appropriation bills occupied the attention of the House, the remainder of the session.

In the Senate, on Wednesday, the sub-treasury bill was the principal subject of discussion. Mr Hubbard of N. H. advocated it.

In the House, the North Eastern boundary question was discussed.

A report was received from the Secretary of the Navy, giving the causes that have led to the delay of the departure of the South Sea Exploring Expedition which was ordered to be printed.

In the Senate, on Thursday Mr Hubbard concluded his speech in favor of the sub-treasury bill, and Mr Tallmadge spoke against it.

On Thursday, in the House of Representatives, a proposition to allow the Bank of the United States further time to wind up its concerns, caused a debate of an hour, but was not opposed, except in some details, which will probably be modified, and then acceded to.

In the Senate, on Friday last, after the disposition of some minor business, the Sub-Treasury subject was taken up, and at the conclusion of a two hours and a half speech, by Mr Smith of Indiana, the Senate adjourned to Monday.

In the House of Representatives, the order of the day, a bill for the relief of the heirs of Fulton, was debated, and finally passed, and sent to the Senate for concurrence, appropriating one hundred thousand dollars. The House adjourned to Monday.

MASSACHUSETTS LEGISLATURE.

In the Senate, on Wednesday, Feb. 7th, petitions of Wm. H. Moseley and Gardiner Dickinson, officers in the militia, for alteration of the militia laws, were presented and committed. The remaining business of the session was on the all absorbing topic of the day, Banks.

In the House, on Wednesday Feb. 7th, several petitions were received and committed.

On motion of Mr Rogers of Salem it was ordered, that the Committee on Banks and Banking be instructed to inquire into the expediency of altering the bank law, so as to prevent any Director from serving in any incorporated institution, more than three years out of four in succession.

On motion of Mr Lincoln of Worcester, it was ordered, that the Committee on Agriculture be instructed to inquire and report what progress has been made in the Agricultural Survey of the Commonwealth, what sums have been expended for that object, and how the same has been appropriated: also, to inquire into the expediency of making provision for a return of statistical information, relating to the agricultural industry and resources of the Commonwealth.

The bill on Bank Commissioners was further discussed, in the Senate on Thursday Feb. 8.

Mr Child, from a Select Committee, reported on an order of the 6th inst. and on the memorial of the Boston Chamber of Commerce, a bill 'concerning Banks,' which was read once, ordered to a second reading, and to be printed. [This bill proposes a temporary suspension of the law imposing a penalty of 24 per cent. on all bank bills not redeemed in specie.]

The bill to incorporate the Proprietors of the Worcester Rural Cemetery, was discharged from the orders of the day, read a third time amended and passed to be engrossed.

A memorial of Wm Farwell and others, relating to Slavery, was presented and committed.

In the House on Thursday. On motion of Mr Edwards of Southampton, it was ordered, that the Committee on the Judiciary be directed to consider the expediency of prohibiting by statute all civil officers from treating withardent spirits, on being elected to any office, as is now provided in reference to militia officers.

The bill providing for the appointment of Bank Commissioners was again taken up, and discussed, but no question was taken thereon.

In the Senate on Friday Feb 9th. on motion of Mr Fairbanks, the papers of last year relating to a Congress of Nations, were taken from the files, and committed to Messrs Fairbanks and Burnell, with such as the House may join. Sent down for concurrence.

The bill concerning Banks was taken up, and amended, and pending the consideration thereof, the Senate adjourned.

In the House on Friday, it was ordered, that the Committee on Parishes and Religious Societies be instructed to inquire whether any alteration is necessary in the 20th chapter of the Revised Statutes, relating to Parishes and the support of public worship.

Mr Savage of Boston, from the Committee to whom was referred a memorial of Eliphalet Williams and others, and who were directed, by an order of Jan. 27th, to take into consideration the grounds on which the association of the Boston Banks is now formed, made a report thereon, concluding, that the suspension of specie payment, by the Banks, of this commonwealth, in May last, was, under the circumstances, necessary, expedient, and for the interest of the people. The report was laid on the table, and 3000 copies ordered to be printed.

In the Senate on Saturday Feb. 10th, the following bills passed to be enacted. In addition to an act to incorporate the Charlestown Mutual Fire Insurance Company; to incorporate the Roxbury Wool and Worsted Company; to incorporate the Millbury Paper Mills.

In the House, on Saturday, a report and resolves from the files of last year in relation to a Congress of Nations, was referred on the part of the House to Messrs. Greene of New-Bedford, Hunt of New-Salem, and Ruthven of Boston.

The House resumed the consideration of the bill providing for the appointment of Bank Commissioners. Several amendments were offered and rejected.

In the Senate, on Tuesday, Feb. 13th, the bill to establish a Fire Department in Nantucket, passed to be enacted.

Mr Kinnicutt, from the special joint committee apointed to examine into the doings of the Kilby Bank submitted a detailed report, accompanied by an order for summoning the President and Directors of said Bank, to show cause why their charter should not be declared forfeit:—and said report and order was laid on the table and ordered to he printed.

Mr Hubbard, from the special joint committee appointed to inquire into the doings of the Commonwealth Bank, submitted a detailed report, accompanied by an order, that the President &c. of said Bank be summoned before the Legislature to show cause why their charter should not be declared forfeited, and their estates and effects be committed to Receivers, or Trustees to take charge thereof, agreeably to the 8th section of the 44th chapter of Revised Statutes:—and said report and order were laid on the table, and 5000 copies ordered to be printed.

In the House on Tuesday several petitions were presented on the subject of slavery and the slave trade and the annexation of Texas to the Union.

The session this day was occupied in consideration of the bill providing for the appointment of Bank Commissioners, and the bill to aid the construction of the Western Rail Road.

The bill for establishing the board of Bank Commissioners was amended and passed by a vote of 274 to 110.

INTELLIGENCE.

Pure Soft Water.—The report of the Committee on the introduction of pure and soft water into the city, was taken up by the Board of Aldermen on Monday, accepted, and the several resolves and order passed, 6 to 2 as follows:

Resolved, That it is expedient for the city to begin and complete the necessary works for the introduction of a supply of pure water.

Resolved, That it is expedient to draw the supply from Spot and Mystic Ponds, in the manner recommended by the majority of the Commissioners.

Resolved, That it is expedient to begin the work as soon as the necessary powers can be obtained from the Legislature.

Ordered, That the Standing Committee on the introduction of water be instructed to make immediate application to the Legislature, for the grant of such powers to the city as may be necessary for the introduction of a sufficient supply of water.

The Mercantile Library Association, it has been announced, will celebrate its ensuing anniversary at the Odeon, and Governor Everett has consented to deliver an address on the occasion. The Society has made an arrangement with Mr J. S. Buckingham, the Eastern traveller, to deliver a course of six lectures in this city, commencing some time in September next, on the subject of Egypt.—*Courier.*

New York Legislature.—Mr L. F. Allen, from the Committee on Agriculture, made an interesting report in favor of the liberal encouragement of Agriculture, concluding with the introduction of a bill providing for a State Board of Agriculture, and appropriating $25,000 a year, for four years, to promote Agriculture and household improvement.

Ohio.—A Report and Resolution have been adopted by the Legislature of this State, now in session, solemnly protesting, in the name and on the behalf of the People of the State of Ohio, against the annexation of Texas to these United States.

Nat. Int.

Tennessee.—An effort was made at the recent session of the legislature of this state to remove the capital of the state from Nashville. Kingston, McMinnville, and Columbia were named, but the legislature decided by a vote of 44 to 25, that Nashville should remain the seat of government until 1840. The legislature adjourned *sine die* on the 20th ult.

Am. Sen.

Louisville.—The Legislature of Virginia established the Town of Louisville in 1788, but it made but little progress in commerce or population till after the introduction of Steam Navigation, in 1812.

In 1800 the population was	600
1820	4,012
1830	10,336
It is now, in 1838, estimated to be over	30,000

In 1829 the various commercial and trading transactions were ascertained to amount to upwards of fifteen millions of dollars—they may confidently be put down now at three times that sum.—*Louisville Price Current.*

WARREN STREET CHAPEL.

The 14th Lecture will be delivered by Rev. George Putnam, on Tuesday evening at 7 o'clock. Subject—The Circuit of the Waters.

Tickets may be had at the door.

MARRIAGES.

In this city, Mr George W. Stedman to Miss Mary Stephens, of Waterboro', Maine.

In Bridgeport, Con., 1st inst., Rev. Gurdon Saltonstall Coit, rector of St. John's Church, to Eleanor Forrester, daughter of the late Rev. Thomas Carlile, of Salem.

DEATHS.

In this city, Mr Abraham Vose, 62.

In this city, Mr John Fowler, 49; Caroline; daughter of Mr John B. Hall, 8 mos.

In South Boston, 9th inst. suddenly, Joseph Alexander, only son of Capt. Joseph Nickerson, 6 ys 7 ms.

In Roxbury, on the 12th inst., Mrs Eliza Ward, 29.

In Haverhill, 12th inst. Mr John Appleton.

In Milton, Nathaniel Tucker, Esq. 69.

In Byfield, 8th inst. Capt. Stephen Adams, 77, a patriot of the revolution

In Ipswich, 5th inst. Deacon Abner Day, 82.

In Castine Me. 1st inst. Mrs Margaret, wife of Mr Barker Brooks, 50.

In New Ipswich, N. H. Miss Hannah Batchelder.

POPULAR MUSIC BOOKS.

THE Boston Academy's Collection of Church Music--published under the direction of the Boston Academy of Music—popular Psalm and Hymn Tunes, Anthems, Sentences, Chants, &c, old and new.

The Choir—or Union Collection of Church Music, by L. Mason. Much of the music in this work is original, and has been drawn from the best sources of musical taste and science.

The Odeon, a collection of Secular Melodies, by G. J. Webb and Lowell Mason, Professors in the Boston Academy of Music.

The Bridgewater Collection—an improved edition of this long established and popular work.

The Boston Academy's Collection of Anthems, Choruses, &c,—edited by Lowell Mason—chosen with especial reference to public occasions, concerts, oratorios, &c.

Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music, on the System of Pestalozzi.

The Juvenile Singing School, by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.

The Juvenile Lyre—or Hymns and Songs, Religious, Moral and Cheerful; for Common Schools, by Lowell Mason.

Together with all the popular School, Classical and Miscellaneous Books, for sale by

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NATURE, by R. Waldo Emerson, published by JAMES MUNROE & CO.
feb 10 134 Washington street.

LONDON AND WESTMINSTER—Containing a long Review of Miss Sedgwick's Works, by Miss Martineau; an able article on Congregational Dissenters, Parties and the Ministry, &c. &c, $3 per annum, single—$2 with the other Reprints.
WEEKS, JORDAN & CO.
feb 17 General Agents for Periodicals.

FOR SALE,

THE PROSPECT-HILL FARM in Middletown, R. I. This is one of the most pleasant situations that the eye can view on Rhode Island; it is about one mile from Newport line, on the main road; it contains about 80 acres of first rate land, enclosed in 17 lots, with stone walls, and 31 gates made of yellow pine and several iron gates with granite stone posts. The farm is well watered by springs in 10 lots, some of which are never known to fail. There is a beautiful grove consisting of a great number of wood trees, and one of the handsomest Orchards on the Island, containing 20 different kinds of the best selection of fruit trees the country can afford, with hundreds of Sycamore trees. A well of water near the door washes equal to rain water. The House is two stories high, of a good size and well finished, stone Barn, Cribb, Carriage House, Summer House, Sheep House, Workshop, and every other convenience necessary.

Apply to Capt. *BORDEN WOOD*, Newport.
BENJ. BROWN, Esq, Portsmouth.
HENRY BASTOW, Esq., New York.
MR. DAVID REED, Boston.
Newport, R. I. Feb. 20th, 1838. f 17

BOWYER on the New Testament.—Critical Conjectures and Observations on the New Testament, collected from various authors, as well in regard to words as pointings, with the reasons on which both are founded. By N. Bowyer. Third edition, 4to. London. One copy for sale by JAMES MUNROE & CO. 134 Washington st. f 17

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WILLIAM RUSSELL, respectfully informs parents and teachers, that his arrangements for classes in Elocution, are as follows:

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LADY'S BOOK FOR FEBRUARY.. This day published by WEEKS, JORDAN & CO., 121 Washington street. feb 17

NEW English Books.—The Engineer's and Mechanic's Encyclopedia, comprehending practical illustrations of the machinery and processes employed in every description of Manufacture of the British Empire: with nearly 2000 engravings. By Luke Herbert.

Massillon's Sermons, with a Life of the Author;
Lamb's Prose Works, in 3 vols 12mo;
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Andrew's Lessons in Flower Painting;
Hamilton's Letters on the Elementary Principles of Education, 2 vols, &c &c. This day received at TICKNOR'S corner of Washington and School st.

NEW ENGLAND TRUSS MANUFACTORY

THE Subscriber respectfully informs the Citizens of Boston and its vicinity, that he continues to manufacture Trusses of every description, at his residence, at the Old Stand opposite 264, No. 305 Washington Street, Boston. (Entrance in Temple Avenue—up stairs.) All individuals can see him alone at any time, at the above place. Having had eighteen years' experience, in which he has afforded relief to 1500 persons for the last three or four years, all may rest assured of relief who call and try Trusses of his manufacture. He has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of rupture at the Charlestown Poor-House, of which his father (Dea. Gideon Foster) is now, and has been for more than twenty-four years, the keeper; and he is now confident he can give every individual relief who may be disposed to call on him.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufactories, and now continuing to wear those of his own manufacture, he is able to decide, after examining the rupture, what sort of Truss is best adapted to all the different cases that occur. He has on hand as good Trusses as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited without extra charge.

J. F. F. manufactures as many as twenty different kinds of Trusses among which are all the different kinds similar to those that the late Mr John Beath of this city formerly made, together with the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs—these give relief in all cases of rupture, and in a large portion produce a perfect cure—they can be worn day and night; improved Hinge and Pivot Truss; Umbilical Spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, by wearing which, persons troubled with a decant of the rectum, can ride on horseback with perfect ease and safety. Mr F. also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps, and Back Boards are always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have; if his do not suit them after a fair trial, they can exchange for any of them:—Dr Hull's; Read's Spiral Truss; Rundell's do; Farr's do.; Salmon's Ball and Socket; Sherman's Patent; French do.; Marsh's Improved Truss; Bateman's do.; Shaker's Rocking Trusses; Heintzleman's India-rubber Pad, made in Philadelphia; Ivory turned Pad Trusses; Stone's do., double and single; also, Trusses for children, of all sizes.

Any kind of Trusses repaired at short notice, and made as good as when new.

☞ Ladies wishing for any of these instruments will be waited upon by Mrs Foster at their houses or at the above place.

The subscriber makes and keeps on hand Steeled Shoes, for deformed and crooked feet, and is doing this every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the manufactory.

He likewise informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

That the public may be satisfied of his ability, he refers them to the Certificate of Doctor Warren, received more than three years since.

JAMES FREDERICK FOSTER.

Boston, February, 1838.

CERTIFICATE FROM DR. WARREN.

'*Boston, January*, 7, 1835.

'Having had occasion to observe that some persons afflicted with Hernia have suffered much from the want of a skillful workman in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr J. F. Foster to supply the deficiency occasioned by the death of Mr Beath. After some months of observation of his work, I am satisfied that Mr Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself therefore called on to recommend him to my professional brethren and to the public as a person well fitted to supply their wants in regard to these important articles. JOHN C. WARREN.'

feb 17

POETRY.

FOR THE REGISTER AND OBSERVER.

'What could be more consoling, than the idea that the souls of those we once loved, were permitted to return and watch over our welfare?'—*Washington Irving.*

Blest thought! that they, whose love was shed
Around us, in life's summer day;
They whom we call the lost, the dead,
Still linger round our earthly way;
Still list to catch our varied strain,—
Or swelled with joy, or fraught with pain.

Sweet hope! that they, whose glance has caught
A light from heaven's all-hallowed flame,
May, with love's changeless fervor fraught,
Gaze on our pathway, still the same.
Ah! *do* they rest, in tender truth,
Round the loved objects of their youth?

We gaze. Upon the filmy air,
Their golden harps we may not see.
We wait to hear their low breathed prayer,
To catch the undying harmony.
It may not be. We list in vain.
We may not hear that glorious strain.

It cannot be. We may not know,
Thus prisoned by our wall of clay,
What faithful hearts around us glow,
In sun or shade, by night or day.
We may not tell what hand is given,
To guide our onward path to heaven.

Yet were the fancy soothing, sweet,
To think, while here our spirits dwell,
That kindred hearts around us beat,
That kindred songs in chorus swell;
That they, whose eye for us grew bright,
Still shed on us their changeless light.

That angel band! Perchance our air
Is fragrant with their balmy breath,
Perchance they kneel with us in prayer,—
The truly 'faithful unto death.'
And when life's golden chain is riven,
Waft us on angel wings to heaven.

The presence of the holy dead,—
Whose eyes have looked on cloudless day,
Oh! be its gracious influence shed,
To guide us in the narrow way;
That, when the eternal shore is pressed,
Our souls for ay, in heaven may rest.

Taunton. Y. L. E.

FAREWELL TO TIME.

BY JOSHUA MARSDEN.

Supposed to be uttered by a dying Christian at the close of the year 1827.

Farewell, old time, ere thou hast reached the morn,
Thy sun shall gild his wings in Capricorn;
Life's narrow, stormy frith I shall pass o'er,
And cast my anchor on the eternal shore,
Where all is dateless, endless, infinite.
And being has no measure but delight!
Farewell thou sun, and yon bright planets, all
That roll in silent beauty round this ball;
I go, I go, to that celestial sphere,
Where Jesus shines through one eternal year!
Farewell thou earth, and all that earth contains,
Thy graceful hills, green meadows, flowery plains,
I leave thy wave-worn shores without a sigh.
A Father's mansion house, a Master's joy,
Invite me hence; I unreluctant go
Where pleasure never wears a fringe of wo!
Farewell to gold and silver,—wealth adieu;
Ye fly from others, but I fly from you.
Farewell to honor,—I'm enrolled above,
My plume, my crest is love, redeeming love;
By his dear hand that bled, I read my name
Wrote 'mong the living in Jerusalem.
Farewell to pleasure, vanities, and lies,
I go to drink a river in the skies,
Whose banks are with immortal verdure clad,
Whose streams make all Jehovah's city glad.
Farewell to houses, gardens, orchards, lands,
I have a house above not made with hands;
A spotless mansion, built of precious stone,
A crown of living light, a jasper throne.
Farewell to knowledge, first of earthly things,
I go to drink it where the fountain springs
Clear from its source, pellucid and refined,
The dregs of muddy error left behind.
Farewell to death, I shall forever bloom
In youth's fresh loveliness beyond the tomb.
Farewell to sickness, all the aches and pains,
That crowd my vitals and consume my veins;
No hectic flush shall on my cheeks disclose
The transient blushings of a dying rose;
This aching, burning head shall throb no more,
And these sharp stiches in my side be o'er.
Farewell to friends, I leave the social ring,
And fly to Eden on a seraph's wing;
I soon shall join the ranks of the 'first-born,'
Whom robes of light and crowns of life adorn.
Farewell, thou dearest of my joys on earth,
The church of God, my place of second birth,
Of second life, and nameless comforts too;
More dear than gold, more sweet than vernal dew
Have been thy verdant pastures to my soul,
Where flowers appear, and streams of pleasure roll.
I go to see the saints in beauty bright,
The saints embowered in love, enshrined in light.
I go to see the Lamb upon the throne,
And that dear land, the beatific zone;
That land of sweet delight and calm repose,
Of Gilead's balm, and Sharon's fragrant rose;
There ceaseless bliss, and sun-bright knowledge reign,
No fiends to vex me, and no vice to stain.
But friendship formed by love—oh, angel powers!
Receive a weary pilgrim to your bowers!
Oh! let me listen to your golden lyres,
And burn like you, in love's seraphic fires;
Adore the Lamb in each soul-thrilling chant,
Your ardors feel, and still for greater pant,
The weakest, meanest, poorest sinner take
To your sweet fellowship, for Jesus' sake!
Farewell to books and all polemic strife,
My name is written in the 'Book of Life.'
I blush for holy men, and haste above
To see a pure society of love,
Through which the mystic dove pours holy oil,
While seven-fold heaven beams from Immanuel's smile.
Farewell to party and each various *ism;*
My soul annointed with the sacred chrism,
Has found a clime untinged with party gall,
Where all are one, and One is all in all!
Farewell ye demons, who my ruin plot,
And vex my soul, as Sodom righteous Lot:
Blush, fiends of Hell! through my Redeemer's care
I've 'scaped your fangs, as birds the fowler's snare.
I soon shall sing on yon celestial shore,
I'm safe! I'm safe! I'm safe forevermore!
Farewell, my dearest children, fare ye well;
What pang I feel to leave you, none can tell;
But I have drunk the bitter parting cup,
And now, thank God, can freely give you up:
Love, fear, adore, and serve the Lord alone!
Soon we shall meet where farewells are not known.
Farewell, my dearest wife! I'm loth to part
With thee, the joy and solace of my heart,
With thee, the dear companion of my care
And bliss, when I had any bliss to share:
So round my heart with many a fibre bound,
To give thee up, inflicts the deepest wound;
But Jesus calls me to his blest abode,
I go the first, but thou art on the road:
'Tis but a moment, love, repress thy tears,
And then we're married through the eternal years.
Well now the bitterness of death is past,
That pang of souls untwisting was the last,
The coast is clear, my mortal race is run;
Angels, bring near the chariot, all is won;
Step in, my soul.—I go with all my heart,
'Now, let thy servant, Lord, in peace depart.'

MISCELLANEOUS.

[From the Western Messenger.]

THE BITHYNIAN MARTYR.

BY S. G. BULFINCH.

In the neighborhood of the ancient capital of Bithynia, and among the mountains that surround the city, there lies a cave. Its narrow entrance among the rocks is concealed by the low thick growth that clothes the sides of the hill; up to the mouth of the cavern winds a pathway, rugged and narrow; and they who pass thither must bear the laceration of many a protruding thorn. Yet that steep pathway, on a Sabbath morning of the year 102, was trod not only by vigorous youth and manhood, but by the feeble steps of women, of childhood, of old age. It was before sunrise that the Christians met in the cave. Their usual places of assembling, in the city and in the country around, were no longer safe; for spies were on the alert to discover if an unusual assemblage were convened at the house of any one suspected of being a Christian. They met therefore at this their accustomed hour, but in an unaccustomed place. Many were there; yet their numbers had been thinned by the violence of persecution, to which some had fallen victims, sealing their belief with their blood. Others had publicly renounced the faith, in the hope to gain pardon from the Proconsul, for having once professed it. More still, who had been used thus to assemble, remained at their homes, not indeed forsaking their religion, but through fears, well or ill grounded, of the danger which would ensue to themselves or others, from their attendance at the present meeting. Yet many were there; for the Gospel was now widely disseminated, and its adherents were numerous in every rank of life.

It was a strange assemblage, to the eye of one who judged by the rules of this world's wisdom. Here stood the Roman patrician, there, by his side, without an air either of assumption or servility, the slave from the farthest shores of the Propontis; here the cultivated Greek, and there the Jewish Christian, now subject to redoubled oppression, on account of the religion of his fathers, and of his own. But from whatever stock they traced their ancestry, and whether their condition was servile or honorable in the world's esteem, here they were united. The distinctions which they bore elsewhere, of Greek and Jew, Barbarian, Scythian, bond and free, were here unthought of; or if remembered, it was only that they might with deeper feeling, acknowledge the divinely equalising spirit of the Gospel. 'The brother of low degree rejoiced in that he was exalted, but the rich in that he was made low.'

The assembly entered the cave. It was lighted by torches, and furnished with a few rude and massive seats. The attention of all seemed fixed on a few of the eldest among them, to whom the office belonged of leading in their devotions, and superintending their services. These were the Presbyters or elders; and among them one, not distinguished from his brethren by any peculiar garb or assumption of state, had been recently invested by common consent with the sole title of Episcopus, Overseer or Bishop—a title which had until of late been considered synonymous with that of Elder. But in the distressed condition of their church, the Christians of Bithynia had been led for the sake of greater secrecy and decision in their counsels, to imitate the course already pursued by many of their brethren, and confide to one of their Elders a superintendence over their whole community. The office was one of danger no less than of honor; and he who now held it, the grave, the pious and energetic Polemon, was as well fitted to sustain the former with constancy, as to bear the latter with dignity and meekness.

When the company of the Christians had assembled,—the females had been provided with the rude seats of their wild chapel, and the men were standing in many a crowded line, around the walls, the Bishop Polemon, with due solemnity, led their voices and their hearts in prayer. He praised the Gracious Power, who even in the season of persecution, permitted them to assemble for his worship: he implored that relief might be granted to them; and more fervently, that whatever destiny might be theirs, they should be sustained under it by strength from on high. He besought the blessing of God especially on their brethren, now in chains and soon to expire in torments for the faith. For their enemies he prayed—for the Proconsul Pliny, and for Trajan, his Imperial Master; and besought that He who held in his hand the hearts of princes, would turn to thoughts of mercy these rulers, who held in general the reputation of being great, wise, and merciful. At each petition, the voices of the people joined him, with solemn exclamation, Amen, Amen,—making his prayer their own. This over, the Bishop turned to his brethren with the question, if any had a word of exhortation for the people. There was a momentary silence, when Chrysippus, one of the Elders, addressed the assembly. He spoke of the sufferings which they were enduring, under the persecutions of their heathen oppressors: he adverted to the absence from their circle, of some beloved members, long accustomed to meet with them for worship, and who had either sealed their profession with their blood, or lay bound up in the persecutor's prisons, ready to be offered up. As he spoke, groans and sobs burst from the assembly: for here stood a group of orphaned children, and there a childless parent; while here were those whose dearest friends were in durance, awaiting the torture, the flames or the jaws of wild beasts. Can it be wondered, that with the sounds of anguish were mingled half uttered murmurings; and that in many a countenance the knit brow, and the firm clenched teeth, betokened more of revenge than of submission? But again the Elder spoke. He reminded them that these sufferings were endured by their friends in the cause of their blessed Master, and that he had gone before them in treading the same path of sorrow. He pictured to them the scene of calumity, and reminded them that on the Cross, their Redeemer had prayed for the forgiveness of his enemies. The lowering brow grew smooth, the impassioned countenance was calmed, as he proceeded; and as the divine example of forgiveness was held up before their view, every spirit seemed to be formed anew in the image of Jesus.

The Elder ceased; and again the Bishop spoke, exhorting the assembly to do honor to their profession, to the name of God, and the service of Jesus, by the stainlessness of their lives. In direct and forcible language, he warned them to avoid not only the greater crimes, as robbery and theft, but every other form of dishonesty; never to falsify their word, nor to deny a pledge committed to them when called upon to return it.

The assembly now united their voices in a hymn, in honor of Christ; and the Bishop, with hands raised toward heaven, implored a blessing on them. The services appeared to be concluded, but the assembly remained in their places, while the appointed officers made preparations for a simple meal. It was the communion of the body and blood of Christ. Each one who was present received in silence a portion of the bread; each one in turn raised the cup to his lips. 'Our Savior,' exclaimed an Elder, 'hath given his body to be broken, and his blood to be shed for us. Christians, we know not to whom among us it may be reserved to give our blood for the Savior. Let us be ready when called on to give him life for life. And ye who shall pass through our present fiery trial unharmed, brethren, forget not that you can serve your Lord by your lives, though it be not granted you to glorify Him in your death.'

The assembly now dispersed; and it was time, for the grey of morning was already visible from the elevated entrance of the cave. Not together, but in scattered groups, cautiously seeking the less frequented ways, the Christians returned to their homes. Polemon, the Bishop, returned to the city, and sought the roof, beneath which he exercised that labor on which he depended for his daily bread. He might indeed have claimed, and the community over which he presided were desirous to grant him such means of support as to place him beyond the necessity of toil; but it was as a humble and industrious artizan, that he could best avoid the notice of the ruling powers; and Polemon, like the great Apostle, from whose own lips he had learned the truth as it is in Jesus, loved better thus to work with his own hands than to be chargeable to the church. This day however, the first of the week, the Bishop devoted, not to rest indeed, but exclusively to religious thoughts and religious toil. It was on this day especially, that he visited the sick, to comfort and to pray with them—that he sought out those who were imprisoned for the faith, that he might minister to the necessities alike of the body and of the mind and soul. And now, when the sun had fully risen, he issued forth from his home, that he might be present at a scene where perhaps his support might be needed by some of the disciples, under the heaviest of trials.

The forum was thronged with an anxious crowd: the Proconsul was on his throne: the Assessors of the Province at his side; the lictors around him, with their axes bound with rods, at once the ensigns of power and the instruments of punishment. At the feet of Pliny stood a group of prisoners; and near them the informers, the willing agents of oppression, by whom these members of the Christian band had been delivered up to the power of the Proconsul. There was severity blended with pity on the brow of the Judge. On the faces of the prisoners the emotions of fear and hope, of the love of life, and the better love of God's favor, lent varied expressions to the different members of the group. One of them was now led before the tribunal, while an officer in attendance pronounced his name.

'Euphemius, art thou a Christian?' was the stern inquiry of the Proconsul.

'I am,' said the prisoner, with a calm voice, but with cheek and even lip, deadly pale. He was a man in middle life, by no means remarkable in appearance; one not distinguished by uncommon talents, nor noted in the Christian community for extraordinary fervor. But he was true-hearted. He knew his duty; and it scarcely entered into his mind that he could do otherwise than discharge it.

'Thou art guilty then of impiety towards the gods, and of rebellion against the Emperor. But the most merciful Trajan permits thee yet to save thy life by repentance. Wilt thou offer sacrifice to Jupiter?'

'It is but to cast a little incense upon the altar,' said Lysander, one of the Assessors to the province, in a low voice. The Assessor was in belief a Christian; but through fear he still conformed in language and conduct, to the popular religion, and thus far had escaped the suspicion of his colleagues in authority.

'But by that simple act,' replied Euphemius, 'I should disown my Savior: and I dare not, lest he should disown me in the day of judgment.' Lysander turned pale, and shrunk back among his associates.

'Be firm, my brother, and remember the imperishable crown,' exclaimed a voice from the crowd, in which Euphemius recognised that of Polemon.

'I thank thee, brother,' said the prisoner. Then turning to the Proconsul,—'Thou canst order me to be put to death; but the God I worship is mightier than thou. He can raise me to life again, and he can punish me, both soul and body, if I desert him.'

'Is this thy answer?'

'It is.'

'Then suffer the punishment of thy obstinacy. Yet stay; tell me what is there in this sect so dear to thee that thou wilt die for it?'

'Before I was a Christian, I had two lovely children. They died, and I felt as if I could die too with willingness; for I thought I had lost them forever. From a Christian teacher I learned that my children still lived, and that I should see them in another world. I am ready now to go to them.'

'But how canst thou believe in another life, since thou art an atheist, and dost not worship the gods?'

'We are no atheists. We worship the One True God through his Son Jesus Christ.'

'With what rites do you worship?'

'On the morning of every seventh day, we meet, and listen to exhortations which the most experienced among us deliver.'

'Exhortations to disobedience, violence and profligacy?'

'No, Proconsul. They exhort us not to defraud or injure any one, by word or deed, or even in our thoughts: to submit patiently to the laws and government of our country, and to be pure in our lives and conversation. We pray, we sing a hymn in honor of Christ our Master; and having received a blessing from him who leads our devotions, our worship is ended, and we then unite again in a feast of love.'

'And turn your previous worship into mockery, by closing it with gluttony and intoxication.'

'Never has such a thing been known among us, but in one only instance, where it was severely rebuked by our first teachers. No. We partake in common, and without any disorder, break a small portion of bread and wine, in sign of love to one another, and in memory of our Master who instituted this feast. We then retire to our homes.'

'I have heard thy sect accused of magic, of licentiousness, and of murder, especially the murder of children. Tell me, and sincerely, for thou canst gain nothing by concealing the truth: are these things so?'

'The accusation is utterly false.'

The Proconsul leaned his head on his arm, in deep reflection; then raising it, with a calm and pitying, but determined aspect, he addressed the prisoner again.

'Euphemius, I have asked thee these questions for mine own information, not because their answer can affect thy guilt, in regard to the crime charged against thee, and which thou hast confessed.'

'Proconsul, I have confessed no crime.'

'Thou hast declared thyself a Christian. If thine account be true, there is nothing to censure in this, except a bad and excessive superstition, unless the laws of the Empire forbade it. But bethink thee, for I desire to save thy life; even what is innocent in itself becomes guilty when it is forbidden by law. I might pity and despise thy delusion of mind, but if thou dost indulge it longer, it is rebellion against the Emperor, and I must punish it as such. I ask thee once again and with an earnest wish that thou wouldst be persuaded to thy duty and thy safety,—wilt thou obey the command of Cæsar, and offer sacrifice.

'I dare not,' exclaimed the prisoner. But the answer evidently cost him a mighty effort. The love of life, rekindled by the unexpected kindness of the Proconsul's words, led him half to admit as true the sophistry by which the Roman would have persuaded him that his duty as a subject, required him to renounce the Gospel.

'Christian, thy duty to the Emperor is clear. Even if thy religion were true, thy God could not condemn thee for fulfilling thy obligations as a subject. Thou art compelled; the Emperor may be responsible, but not thou.'

For a moment Euphemius hesitated; but the voice near him again exclaimed, Render unto Cæsar the things which are Cæsar's; and there was a cadence in the words, which showed that more was meant than met the ear. At the first sound, Pliny raised his head, as angry at the interruption; but as he heard the sentiment, 'Listen, Christian,' he cried, to that voice of some true friend. It is Cæsar's to command and yours to obey.'

But Euphemius better understood the warning which Polemon intended to convey. 'Yes,' he said, 'it is the voice of a true friend. Render unto Cæsar those things which are Cæsar's, and unto God those things which are God's. Proconsul I thank thee; but I am a Christian, and I must not sacrifice to a false God.'

'Then perish in thy obitinate rebellion. Go, lictor;' and the Magistrate buried his face in his robe, and suspended in the midst the formula of sentence.

A cry arose among the multitude—'The circus, the circus; let the Christian be given to the wild beasts.'

But the mind of Pliny, already touched with pity, and repugnant to the task of tyranny which was before him, shrunk from gratifying the ferocious thirst for excitement, of the brutal populace. 'No,' he said; 'Euphemius, thou hast merited the punishment of a traitor, but the Romans know how to blend justice with mercy. Thou shalt die, not by the jaws of wild beasts, but by the axe of the executioner. Go, lictor, tie him to the stake.'

The prisoner spoke not, but bowed as in submission to the will of God. The Proconsul sat with marble brow, and lips firmly compressed, as a lictor bound Euphemius with cords to a strong pillar, not far from the seat of judgment, and detached the rods in the midst of which his axe was fastened. But as he prepared to scourge the prisoner, Pliny waved his hand, in token that he dispensed with that superfluous cruelty.

'I am a Christian. Proconsul, may God forgive thee.' Euphemius had but closed the sentence, when the executioner struck; and the earthly course of the faithful Christian was ended.

'Let this suffice for the day,' exclaimed Pliny; then turning to the other prisoners—'Ye who have seen this punishment of obstinate disobedience, take warning by it. Prepare yourselves tomorrow to offer the required sacrifice, or to endure the like.' He was about to rise and adjourn the assembly, when a man in humble apparel, turned to him from among the group that had gathered, weeping over the remains of the faithful Euphemius.

'Proconsul,' said Polemon respectfully, 'the friends of the Christian Euphemius, ask of thee his body for sepulture.'

'It is granted,' he replied; 'nor will I ask whether you are Christians. If you are such, may the warning you have had this day, teach you your duty.'

'We trust indeed to learn our duty better from the conduct of our beloved brother.'

'So be it then,' said the Proconsul, unwilling to perceive the meaning which was yet obvious to him. 'Let all understand, that I desire not accusations. If any are detected and brought to me, as Christians, I shall deal with them as my duty to the Emperor and to the Gods directs me. But it is my wish that the guilty should rather take warning by what they have seen, and repent and live. The most gracious Trajan shall be informed of those things which have occurred. Farewell.' And bowing with grave courtesy to the Assembly, the Roman drew his robe around him, and amidst his lictors, withdrew from the square of judgment, into his neighboring palace.

The Telegraph.—We did not witness the operation of Prof. Morse's Electro Magnetic Telegraph on Wednesday last, but we learn that the numerous company of scientific persons who were present pronounced it entirely successful. Intelligence was instantaneously transmitted through a circuit of *ten* miles, and legibly written on a cylinder at the extremity of the circuit.

The proprietorship of the Telegraph, which is secured by letters patent at Washington, is apportioned between Professor Morse, the inventor, Professor Gale of the University, and Messrs. Alfred and Geo. Vail, of the Speedwell Iron works, near Morristown, N. J.

The apparatus is now on its way to Washington, remaining a day or two in Philadelphia, at the request of a Committee of the Franklin Institute, that its powers may be exhibited to them.

The great advantages which must result to the public from this invention, will warrant an outlay on the part of the government sufficient to test its practicability, as a general means of transmitting intelligence.

Prof Morse has recently improved on his mode of marking, by which he can dispense altogether with the Telegraphic Dictionary, using letters instead of numbers, and he can transmit ten words per minute, which is more than double the number which can be transmitted by means of the Dictionary.—*Jour. of Com.*

The primitive telegraph was doubtless that mentioned by Homer,—the lighting of a fire on a hill, to give notice of the arrival of a fleet, or of any other expected event, of which that had been made, by previous agreement, the signal. As an improvement upon this, one of the Greek writers recommends a square vessel, filled in part with water, with a large cork floating upon it. Upon the side of this cork should be written various sentences, conveying expected intelligence. At a given signal, the water should be drawn from this vessel, till the sentence to be conveyed should be just visible at the top of the vessel, which should be announced by another signal. An observer on a distant hill, furnished with a similar appartus, by drawing water from his vessel for the same length of time, would ascertain the sentence intended to be conveyed. This he could in the same manner transmit to another, and so on, as far as the time should extend. The great defect of this method is, that no intelligence can be conveyed by it, except such as is anticipated and provided for.

To remedy this defect, has been the great object of inventors of telegraphs to this day. The most perfect system yet in operation, consists of signals representing the nine digits with the cypher, by the use of which all numbers can be transmitted; a numbered dictionary of sentences, conveying all items of information that can be anticipated; a numbered dictionary of words; and finally, we believe, but are not sure, the designation of the letters of the alphabet by numbers. Much study has been expended and great ingenuity displayed, in bringing this system to perfection. Its great and obvious defect is, that it can be used only in fair weather.

Some two or three years since, an officer in the British navy announced the invention of a code of signals, which should be intelligible to all nations. The details of his plan, we think, have never been made public. The object might be accomplished by a telegraphic or numbered dictionary, translated into all languages, so that, in all languages, the same number should stand against a word or sentence of the same meaning. These numbers would thus resemble the Chinese characters, in which persons of different nations may correspond, without understanding each other's spoken language. On this plan, all idiomatic expressions must be avoided, and the various inflections of words, to express number, case, tense, &c, must be gathered from the connection,—for, if all derived forms of words were inserted in the dictionary, it would make a book of monstrous and unmanageable dimensions.

The electro-magnetic telegraph, it will be seen, possesses the following important advantages over any previously in use:

1. *It is wholly independent of the weather.* Clouds, fogs, or the darkness of midnight, are no impediment to its operations. It is often most necessary to announce the arrival, situation, and wants of ships, when, from the state of the weather, or the darkness of night, other telegraphs are wholly useless. Even in the best weather, by working by night as well as by day, twice as much can be done in the twenty-four hours.

2. *It conveys intelligence with greater rapidity.* There is no reason to doubt, from any facts or principles yet discovered, that intelligence may be conveyed from New York to Washington, or even to New Orleans, without any appreciable loss of time. It is not necessary to have an observatory every few miles, at which time is lost by observing the signals and repeating them, that they may be seen at the next observatory. Time is saved, too by dispensing with the dictionary.

3. *It conveys intelligence more perfectly.* It can spell any word correctly. It can give us number and person, mood and tense. If thought best, it can give us the punctuation, and in short, furnish the *copy* ready for the hands of any printer who understands the telegraphic alphabet.

4. *It conveys intelligence with greater certainty.* It does not, like other telegraphs, merely hoist up signals, which may be seen if any one is looking for them; but it records its message permanently on paper, where it will remain and may be read at leisure. It will be seen at once, that intelligence thus recorded will be much more sure to reach him to whom it is sent, and to be correctly interpreted.

Nothing but an actual trial, on an extensive scale, and for several years, can show with certainty the full advantages of this invention. We think it evident, however, from what has already been shown, that its value cannot fail to be great.—*N. Y. Observer.*

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